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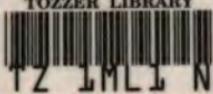
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**TRÜBNER'S
COLLECTION OF SIMPLIFIED GRAMMARS**

THE HAUSA LANGUAGE

C. H. ROBINSON

HARVARD UNIVERSITY



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HAUSA GRAMMAR

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَنْعَمْتَنِي عَلَيْكُوكَفَّرْتَنِي بِمَا فَعَلَتْنِي وَلَا يَحْكُمْ عَلَيْنِي إِلَّا أَنْتَ أَنْتَ الْمُنْزَلُ الْمُنْسَوِّعُ

Orick Baras

HAUSA GRAMMAR

WITH

EXERCISES, READINGS, AND VOCABULARIES

BY

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"sun sani su sun yi tarki" (*cf. p. 128, l. 3*)

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Specimens of Hausa Literature. Consisting of poems and historical extracts reproduced in facsimile in the original character, together with translation, transliteration, and notes. Small 4to. 10s. net. (Cambridge University Press.)

Hausaland; or, Fifteen Hundred Miles through the Sudan. Third Popular Edition. Illustrated. 2s. 6d. (Sampson Low & Co.)

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Mohammedanism: Has it any Future? With a special reference to the prospects of Mohammedanism in Hausaland. 1s. 6d. (Wells Gardner & Co.)

PREFACE

THE first edition of this Grammar was published in 1897. Since then considerable additions have been made to the study of the language, both in England and in Germany. In the preparation of the present edition, which differs in many respects from the former, I have obtained the co-operation of Major Burdon, C.M.G., the present Governor of Sokoto, who has lived for many years in close intercourse with the natives. Major Burdon very kindly brought over to England a well-educated Hausa Mallam, whose presence in England for six months, during which the grammar was written, was of the greatest service. Every sentence given in the exercises and in the key attached to them has either been suggested or approved by a Hausa native. I desire to express my indebtedness also to Dr. W. Miller, a missionary of the C.M.S. in Nigeria, who has kindly read many of the proofs and made several helpful suggestions; the proof sheets have also been read by Mr. W. H. Brooks, M.A., formerly Hausa scholar of Christ's College, Cambridge. To Mr. Brooks I am further indebted for the greater part of the Notes on Hausa Phonology, which are inserted by permission of the Cambridge University Press, from the Hausa Dictionary, where they first appeared. The reading, entitled "The Country where the Sun rises," which appeared in the first edition of the Grammar, was supplied to me by Mr. Hermann Harris, who studied Hausa for many years in North Africa. The war song on pp. 125-136 was obtained by Major Burdon from a Hausa Mallam at Sokoto. It affords a rare example

of the use of rhythm by the Hausas. I am indebted to the grammar published by Mischlich, in Berlin in 1902, for several of the Hausa proverbs inserted in this Grammar, though in most instances I have not been able to adopt the meaning which the natives in Togoland apparently attach to these proverbs. I am also further indebted to him for one suggestion acknowledged on p. 44 n. I had not the opportunity of seeing Capt. Merrick's interesting volume entitled "Hausa Proverbs" till the whole of this Grammar was in print.

As this Grammar is chiefly intended for the use of officers and civil servants beginning the study of the language, every endeavour has been made to render it as simple as possible, and a key has been attached to the exercises, so that the student who is without a teacher may be able to correct his own mistakes. For the same reason the first half of the Grammar has been printed in Roman characters, and the second half has been printed in Roman as well as in the Hausa characters. It is thus possible to read the whole without acquiring a knowledge of the written language, though this latter is strongly to be recommended to serious students of the language.

I would take this opportunity of appealing to all students of Hausa who may be willing to assist, for suggestions which may help to make this Grammar and a new edition of the Hausa Dictionary, published by the Cambridge University Press, more generally useful.

The letters A, B, C, &c., used in the Grammar refer to the poems denoted by these letters in the "Specimens of Hausa Literature," published by the Cambridge University Press. The use of brackets and the system of transliteration adopted is explained on p. 8. * affixed to a word denotes that it is not generally used in the colloquial.

CHARLES H. ROBINSON.

Lynwood, Limpsfield.

August, 1905.

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HAUSA GRAMMAR

INTRODUCTION

HAUSA is probably the most widely-spoken language on the continent of Africa. The country inhabited by the Hausas, extending, roughly speaking, from lat. 8 N. to 14 N., and from long. 4 E. to 11 E., and including about half a million square miles, contains a population which is estimated at twenty-five millions. Of these, about fifteen millions are believed to speak the Hausa language, or, in other words, the Hausa-speaking people form one per cent. of the whole population of the world. Hausa, moreover, acts as a sort of *lingua franca*, and as the language of trade, far outside the actual limits of Hausaland. Settlements of Hausa-speaking people are to be found in places as far separated from one another as Suakim, Alexandria, Tripoli, Tunis, and Lagos ; and Hausa caravans are constantly passing to and fro between all these places and Hausaland proper. It is by no means inconceivable that the day may yet come when four languages will dominate the entire continent of Africa. These will be English, Arabic, Swahili, and Hausa. English will be the language of the south, Arabic of the north, whilst Swahili and Hausa will divide between them eastern and western tropical Africa.

Apart from the wide spread of the language in the present and its prospects for the future, the study of Hausa may prove of interest owing to its possible connection in

early times with the Semitic group of languages. It is at present surrounded by some half-dozen other languages, no one of which has as yet been thoroughly mastered by any European student, and the study of which will no doubt throw considerable light upon the problem. In so far as it is possible to form any opinion on the connection between Hausa and the Semitic languages, it would certainly seem that Hausa has some claim to be regarded as a Semitic language. Quite a third of the words which it contains are obviously connected with Semitic roots.

The simplest forms of the personal pronouns, with two or perhaps three exceptions, are Semitic. The connection between Hausa and the Semitic languages—or, what here comes to the same thing, between Hausa and Arabic—is far closer than can be at all satisfactorily explained on the supposition that the former has simply been modified by the latter, as the result of the spread of Mohammedanism in the country, an event which has only occurred within the present century. As an additional reason for assuming the possibility of a Semitic origin for the language may be mentioned the fact that the general belief of the Hausa people is that in very early time their ancestors came from the far east away beyond Mecca. The difficulties, on the other hand, in the way of regarding it as a definitely Semitic language are great, if not insuperable. Two-thirds of the vocabulary bear no resemblance whatever to Arabic, the harsh guttural sounds of the Arabic are wanting, and the existence of triliteral roots, the distinctive characteristic of the Semitic languages, is, to say the least, extremely doubtful.

In attempts which have been made to classify the modern languages of Africa it has been the usual custom to place those as yet examined under one of three groups, viz. Semitic, Hamitic, and Bantu. The first includes Arabic and Aethiopic ; the last, a large number of languages south

of the equator, the distinguishing characteristic of the group being the absence of gender inflexion, the use of nominal prefixes for the purpose of designating class, and the use of pronominal prefixes.

The second division, the Hamitic, was formerly treated as a subdivision of the Semitic, though it is now generally regarded as distinct from it. It includes Coptic, Berber, and probably Hausa. Possibly the Hottentot languages of South Africa, which, unlike the Bantu languages by which they are surrounded, possess a regular gender inflexion, bear some relation to this group.

M. Renan, speaking of the limits of this group, says : "We must thus assign the Egyptian language and civilization to a distinct family, which we may call, if we will, Hamitic. To this same group belong, doubtless, the non-Semitic dialects of Abyssinia and Nubia. Future research will show whether, as has been conjectured, the indigenous languages to the north of Africa, the Berber and the Tuarek, for example, which appear to represent the Libyan and ancient Numidian, ought to be assigned to the same family. . . . It appears at any rate as the result of the latest explorations which have been made in Central Africa, that the Tuarek is simply Berber apart from Arabic influence, and that a distinct family of languages and peoples extends in Africa from the Egyptian oasis, and even from the Red Sea, to Senegal, and from the Mediterranean to the Niger."¹

Unfortunately, no student either of Berber or of Coptic has as yet had the opportunity of studying Hausa.

The various dialects to which the name *Berber* has been given are spoken throughout the greater part of Africa north of the Sahara and west of and including Tripoli. They include the Tuarek, spoken on the borders of the great desert ; the Kabyle, spoken in Algeria ; and Guanche,

¹ *Histoire des langues sémitiques*, par Ernest Renan, 1. 2. 89.

the language which was in use in the Canary Islands at the time of the Spanish conquest. The present Berber dialects are the descendants of the ancient Libyan or Numidian, which once prevailed throughout the whole of North Africa, to which S. Augustine referred when he wrote "in Africa barbaras gentes in una lingua plurimas novimus." The number of those who speak Berber in Algeria at the present time is 860,000. Berber is usually written in the Arabic characters, but traces of a distinctive alphabet are to be met with amongst certain of the Tuareks who speak a dialect called Tamáshek. This original alphabet, which bears no resemblance to Arabic, was probably at one time common to all the Berber dialects, and was displaced when the introduction of Mohammedanism was followed by the introduction of the Koran and of the Arabic characters.

The following points are of interest as tending to throw some light upon the connection between Hausa and Berber or other neighbouring languages.

The *genitive* in Hausa is usually denoted by *n* or *na*; thus "the door of the house" would be *kofan gidda*, or *kofa na gidda*. This method of forming the genitive is common to both Berber and Coptic.

Unlike most of the other languages by which it is surrounded, Hausa possesses a regular *gender formation*, the general rule being that all words denoting the female sex, and in addition all words ending in *a*, are feminine. In one or two instances the Berber method of forming the feminine by prefixing a *t* is to be met with, thus *nagari*, "good," fem. *tagari*.

The *noun-agent* in Hausa is formed in a manner closely resembling the Arabic, viz. by prefixing *ma* or *mai* to a verb, substantive, or adjective.

In the Semitic languages proper the *verbal stem* undergoes a series of changes, by the addition of various prefixes, by doubling one of the existing consonants, or by modification of the vowel sounds. In this way some fifteen voices or

changes of meaning of a similar character are obtained. In the Berber language there are ten such voices, though the changes in the verbal stem do not bear any close resemblance to those of Arabic. There does not appear to be anything parallel to this in the Fulah language, which exists side by side with Hausa in many parts of Western Africa. In Hausa there are apparently traces of four or five such changes, but with one exception, viz. the formation of the passive voice, the changes in the sound of the words do not correspond to any uniform changes of meaning. The formation of the *passive voice* in Hausa bears a striking resemblance to the VIIth form of the Arabic or the Niphal of the Hebrew, both of which are used in a middle or reflexive sense.

All the languages by which Hausa is surrounded, and which I have been able to examine at all, form their *numerals* with five as a base. In Berber the base was originally five, though for numbers higher than four it now employs numerals similar to the Arabic. In Fulah, Bornuese, and Nupé, the three most important languages bordering on Hausa, the numerals are formed on a base of five ; but except in the case of the higher numbers, which have been obviously borrowed within recent times from Arabic, they bear no resemblance to the Semitic numerals.

The Hausas possess an original system of numeration from one to a thousand, though from twenty upwards numbers borrowed from Arabic are those most commonly used. The original Hausa numerals were apparently formed with five as a base.

The *personal pronouns* in Hausa, with three exceptions, one of which, *shi*, "he," has perhaps been borrowed from the Bornuese, bear a close resemblance to the Arabic, a much closer resemblance, moreover, than they bear to the Berber. The rest of the pronouns in Fulah, and those in Nupé and Bornuese, bear no resemblance to those in Hausa or in Arabic.

The only *coincidences between the Hausa and Coptic* vocabulary which I have been able to find are the Hausa *so*, which, when connected with a numeral, means "time," or "times," cf. use of Coptic *sop*. The Hausa *fuđu*, "four," seems to be the Coptic *ftu*, and the Hausa *dubu*, "thousand," may perhaps be the Coptic *thba*, meaning "ten thousand."

Hausa has been reduced to writing for at least a century, and possibly very much longer. Native schools, in which the children are taught to read and write, exist throughout the whole of the country. The literature existing in the country consists chiefly of religious and warlike songs. Translations from Arabic, histories and legal documents are also in circulation. Despite the fact that the Hausa language is spoken over such an enormous area, the difference between its various dialects is comparatively slight. In the town of Sokoto the language has been influenced to a large extent by the Fulah, but even a native of Sokoto seldom experiences any real difficulty in making himself understood elsewhere.

PRONUNCIATION.

THE English letters used in transliterating Hausa in this Grammar are pronounced as follows :—

- a** as the *a* in *father*.
- b** as in English. There are a few words, such as **debe** to draw out, **kwabe** to mix, in which the *b* is pronounced with a kind of interrupted breathing ; as the difference between the two *b*'s is slight, no attempt has been made to distinguish them in this grammar.
- ch** a soft *ch* as in *church* or *cherry*.
- d** as in English.
- d** a hard *d*, in the pronunciation of which the point of the tongue touches the edge of the upper teeth, a sort of *dt*, which somewhat resembles the French or German *t*.
- e** as the *a* in *fate*.
- f** represents usually the English *f*, but in certain words, e.g. *fushi*, *anger*, the *f* represents a sort of bilabial sound, which might almost be written *fh*.
- g** a hard *g* as in *gate*, never a soft *g* as in *genius*.
- h** as in English : always pronounced when inserted.
- i** as the *i* in *ravine* or as *ee* in *feet*.
- j** as in English.
- k** as in English.
- k** a sub-palatal guttural *k*. The Hausa term for it is **k mairua**, i.e. the watery *k* : it is so called because the person pronouncing this *k* puts his mouth into such a position that he appears to be shooting out water from the throat.
- kh** a rough form of the Scotch *ch* in *loch*. It resembles the sound made in trying to raise something in the throat.

1 as in English. There is heard also an *l* (where perfect contact is not made of the blade of the tongue with the palate) intermediate between *r* and *l*; thus we may write *jariri* or *jarili*, an infant.

m } as in English.
n }

o *o* as in *mote*.

p as in English. In the Hausa written character *p* and *b* both appear as *b*; the sounds are frequently interchanged.

r as in English. See also under *l*.

s } as in English.
sh }

t as in English.

u *u* as in *flute*, or *oo* as in *tool*.

w *w* as in *win*.

y *y* as in *yard*. It is never used except as a consonant.

z as in English.

ai as *i* in *ice*.

au as *ow* in *how*.

The general rules of the system of transliteration adopted are :

- (a) all consonants are pronounced as in English.
- (b) all vowels are pronounced as in Italian.
- (c) vowels are shortened in sound by doubling the following consonant.

Where the consonant is repeated, the actual sound of the consonant is intended to be repeated in Hausa, thus **amma**, but, is pronounced **am-ma**. Where the second consonant is bracketed, it is intended to show that the preceding vowel is shortened, but that the consonant is not sounded twice; thus **taf(f)i**, to go, pronounced like the English "Taffy."

The actual sound of several of these letters, especially of **b**, **d**, **f**, **k**, and **r**, can be acquired by intercourse with natives only.

CHAPTER I.

1. There is no *article* in Hausa. Thus **mutum** means man, a man, or the man.

2. The *disjunctive personal pronouns* which would be used to answer the question Who? are as follows :—

I	ni	we	mu
thou (m.)	kai		
(f.)	ke	you	ku
he	shi		
she	ita	they	su

3. The *oblique cases of the personal pronouns*, i.e. those which would be used to answer the question Whom?, are as follows :—

me	ni	us	mu
thee (m.)	ka		
(f.)	ki	you	ku
him	shi (or sa) ¹		
her	ta	them	su

4. The forms of the personal pronouns which are *used with the simplest form of the verb* to denote the perfect tense (cf. p. 27) are as follows :—

I	na	we	mun
thou (m.)	ka		
(f.)	kin	you	kun
he	ya		
she	ta	they	sun

¹ *sa* is a rarer form, and should not be used by the beginner except with the preposition *ma*, to; e.g. *masa*, to him; *mata*, to her (see explanation, chap. ix.).

It will be seen from what has been said that there are three distinct sets of personal pronouns. They may be compared with the corresponding three sets in French :—

<i>disjunctive.</i>		<i>objective.</i>		<i>as subject of verb.</i>	
moi	ni	me	ni	je	na
toi (m.)	kai	te (m.)	ka	tu (m.)	ka
(f.)	ke	(f.)	ki	(f.)	ki
lui	shi	le	shi	il	ya
elle	ita	la	ta	elle	ta

5. The forms of the *substantive verb* "to be" (am, is, art, are) which are most commonly used are, masc., **ne** or **ke**; fem., **ke** or **che**. The pronouns used with them are the first or disjunctive forms. Ex.: **shi ne sariki**, he is a head man. **tsofua che**, or **ita tsوفua che**, she is an old woman. **ni falke ne**, I am a trader. **ku fatake ne**, you are traders. For the future of the verb "to be" see p. 32. The use of the substantive verb **a** is explained later on.

6. The *verb* "to have" may be rendered in Hausa by the use of these forms, **ne**, **ke**, **che**, followed by the preposition **da**, with. Ex.: **ni ke da doki**, I have a horse, lit., I am with a horse.

7. A noun cannot be used as the direct subject of a verb, other than the substantive verb. A pronoun must also be used before the verb. Ex.: the man went cannot be rendered **mutum taf(f)i**, but **mutum ya taf(f)i**.

VOCABULARY I.

doki	horse
sariki	headman, or king
bawa	slave
falke, pl. fatake	trader
mutum, pl. mutane	man
mache	woman
yaro, pl. yara	boy

yarinia	girl
tsofo , fem. tsorfua	old
taf(f)i	to go, go away
zo	to come
ji	to hear, understand
hawa , hawo , or hau	to mount
da	with

EXERCISE I.

ka ji? na ji. mutum ya hawa doki. mutane sun taffi. mu fatake ne. sariki tsofo ne. falke ya zo. ni ne. sariki shi ne da bawa. ni ke da bawa. sariki ne da doki. mache ta ke da yarinia. kai ne sariki? ni sariki ne. mache ta taf(f)i, tsorfua che. bawa ya ji. ni tsofo ne. falka bawa ne.

I am the headman, he is a slave. The boy mounted the horse. The girl went away. You are a woman. Did you (pl.) understand? We understood. The men came. The traders have a horse. The king has a slave. The headman understood. The traders have boys. I have it. The slave came. The girl has a horse. She is a girl. You (m.) are old. You (f.) are old.

CHAPTER II.

1. The demonstrative pronouns are :—

		masc.	fem.	plural.
this (near by),	{	wonan or		wod(d)anan or
pl. these		wanan	wog(g)a	wad(d)anan
		wanga	wod(d)anga or	wad(d)anga
		ga, -nga		
		nan		nan
that (over there),	{	wonchan	wachan	wod(d)anchan
		or wan-		or wad(d)an-
pl. those		chan	chan	chan

The forms **-nga**, **-rga**, **-lga**, are used as suffixes to nouns, the latter two forms being suffixed to feminine nouns. thus **litafinga**, this book ; **kolarga**, or **kolalga**, this door.

The forms **nan** and **chan**, which are the same in the singular and plural, follow the noun to which they are attached, whereas the remaining forms precede it. Thus **wonan litafi** or **litafin nan**, this book ; **wochan hainya** or **hainya chan**, that way ; **wod(d)anan mutane** or **mutane nan**, these men. In cases where **nan** or **chan** is used, the preceding word frequently suffixes **n**. Ex.: **machen nan**, this woman ; **yaron chan**, that boy ; **abu**, thing, becomes **abin**. Ex.: **abin nan**, **abin chan**.

wonan . . . wonan and **nan . . . nan** are equivalent to **this . . . that**; thus **ka so wonan litafi ko wonan**, did you wish for this book or for that? The expression

shi ke nan (lit. it is this) is very commonly used to denote all right ! that is so.

2. The ordinary *relative pronoun* (i.e. who, which, and the objective whom) is **wanda**, fem. **wad̄da**, pl. **wad(d)anda**. All three forms are frequently contracted to **da**, which does not vary for the feminine or for the plural. Before the abbreviated form of the relative, **da**, the genitival **n** (or fem. **r**) is frequently suffixed to the preceding word. Ex.: **doki da ya gudu ya fadi**, or **dokin da ya gudu ya fadi**, the horse that ran away fell down ; **akwia da ka gani**, or **akwiār da ka gani**, the she-goat which you saw. When the relative pronoun is used as a nominative it must be followed by the personal pronoun, thus, **yaro wanda ya gudu** (not **yaro wanda gudu**), the boy who ran away. When the relative pronoun denotes the objective or accusative case, a personal pronoun in the objective case is usually added after the verb, thus, **mutum wanda ka nemeshi**, the man whom you sought (lit. whom you sought him).

abinda (from **abu**, a thing, -da, which) is used as a relative pronoun to signify "that which" or "what."

3. *Interrogative pronouns*. The following pronouns are used in asking questions :—

	<i>singular.</i>	<i>plural.</i>
	<i>masc.</i>	<i>fem.</i>
who? or which?	wa, wanene	wache, suwa, suwane,
		wacheche suwanene
what?	mi, mine,	
	minene	

The forms **mi**, **mine**, **minene** do not vary for the feminine or for the plural. Ex.: **wanene wanen**, who is this? **kai wanene**, who are you? **suwane ne**, which are they? **wanene chik(k)insu**, which of them? **wache chik(k)insu**, which woman among them?

In interrogative sentences the personal pronoun is placed

before the verb as well as the interrogative pronoun, thus, **wa ya fad(d)a maka labari**, who told you the news? **wane**, fem. **wache**, pl. **wad(d)ane**, is used as an adjectival interrogative pronoun, thus, **wane doki ke nan** **wanda ya gudu**, what horse is it that has run away? **wache mache che wonan wad(d)a ta zo**, what woman is it that has come? **wad(d)ane mutane ke nan**, what men are these? The plural is also expressed by inverting the sentence and using the plural of the demonstrative pronoun, thus, **wad(d)anan yara suwanene**, who are these boys? (lit. these boys, who are they?)

4. The genitive is expressed by placing **na** or **-n** between the object possessed and the possessor. The **-n** is the abbreviated form of **na**; and while the latter is a word in itself, the former (which is used the more frequently) is suffixed to the word which it follows, i.e. the object possessed. Ex.: **doki na sariki**, the horse of the chief, becomes in ordinary conversation **dokin sariki**, the chief's horse. If the object possessed is feminine, **ta** should be used in place of **na**, and **-r** or **-l** in place of **-n**; but when the object possessed is plural, **na** or **-n** must always be used. Ex.: **akwia ta bako**, the she-goat of the stranger, or **akwiar¹ bako**, the stranger's she-goat, **awakin bako**, the stranger's goats.

5. The possessive pronoun Whose? is expressed by placing the name of the object possessed before the interrogative pronoun and then using the genitival form **na** or **-n**, fem. **ta** or **-l** or **-r**. Ex.: **dokin wanene ke nan** or **doki nan na wanene**, whose horse is this? **diar wacheche ki ke**, whose daughter art thou? (i.e. who is your mother?)

6. The negative. To express negation **ba** is placed before the pronoun which is the subject of the verb and after

¹ The masculine form of the connective "n" is sometimes found where, strictly speaking, the feminine ought to be used. Ex.: **matan sariki** for **matar sariki**, the wife of the king.

either the verb or the whole statement negated, as the case may be. Ex.: **ba ya gani ba**, he did not see. **ba ya gani mutum ba**, he did not see the man. The imperative or deprecative negative "do not" is represented by **kad(d)a**, which precedes the personal pronoun. Ex.: **kad(d)a ka gudu**, don't run away.

The first personal pronoun, when preceded by the negative, drops its vowel, so that **ba na** becomes **ban**. There is, however, another form, **ba nā**, which is never contracted and which denotes the future, cf. p. 32.

The *conjunction* "that" e.g. he said that this is so, is not expressed in Hausa.

In the case of the word **mutum**, a man, which ends in a consonant, an **e** appears before the genitival suffix **-n**. Ex.: **mutumen sariki**, the king's man. **mutumenga**, this man. When **mutum** is followed by **nan** or **chan**, it is written **mutumen nan**, **mutumen chan**.

VOCABULARY II.

mata	wife
kofa	door or gate
litafi	book
hainya	road, path, way
da	son
dia	daughter
akwia	she-goat
bako	stranger
labari	news
rua (masc.)	water
gid(d)a (masc.)	house
abu, or abin	thing
gudu	to run, run away
nema¹	to seek

¹ In the case of transitive verbs ending in **a** or **u** the final vowel becomes **e** when followed by a personal pronoun.

gaya	to tell, explain
che	to say
fađa, fađi, or fađ(d)a, fađ(d)i	} to speak, tell
fađ(d)a	
fađi	to fight
gani, ¹ ga ²	to fall
sani, ¹ san(n)i	to see
bi	to know
issa	to follow
chik(k)in	to be sufficient
hak(k)a	the inside
ma ³	thus
	to (prep.)

EXERCISE II.

mi yaro ya fađa maka? ya che rua ba ya issa chik(k)in gid(d)a. mache ta taf(f)i? wache mache che wadda ta zo? yarinia da ka gani ita ke nan. dokin wa ya gudu? dokin bađo ne. wod(d)anan mutane mi sun che maka? ban ji ba. wane labari shi ya fađa maka? ya che mutum wanda ka nema ba ya zo ba. shi ke nan na ganshi.

wa ke da dokin sariki? ban sani ba, ban ga doki ba. yaron nan ya che bawan sariki ke (or, shi ke) da doki. abinda ka gaya mani ba hak(k)a ba ne. wache hainya ka bi? na bi hainyar fatake. wa ya gaya maka labari? mutum wanda ka gani chik(k)in gid(d)a.

This is the man whom you sought. The stranger followed the road (of) which you told him. This woman

¹ The final i in gani and sani is frequently omitted, especially before the personal pronouns; e.g. na ganshi, I saw him.

² When the verb to see is followed by a noun, ga is used in preference to gani.

³ Specially used before the personal pronouns. Ex.: maka, to thee.

is the daughter of that man. That man is the son of this stranger. Whose son is this boy? He is the son of the king's slave. The girl did not understand the news which you told her. She says that the boy has run away. Who told her so? The slave whom you saw in the house. Who are you? I am a stranger. Whose son are you? I am the king's son. Who is that? He is the trader's slave. What did you hear? What I heard is the news that I told you. Whose horse did the king mount? The horse of the stranger who followed you. This woman has the girl whom you saw.

CHAPTER III.

1. THE *indefinite pronouns* are:—

	<i>singular.</i>	<i>plural.</i>
<i>masc.</i>	<i>fem.</i>	
some one, wani	wota or wata	wod(d)ansu or wa ^q (d)ansu, wansu, wosu or wasu
something, a certain person or thing (used adjectively and prono- minally)		
any one, kowa, kowa- every one, nene	kowa, kowa- cheche	
each one (used as a pronoun)		
any, every, kowoni each (used as an ad- jective)	kowache	(not used in plural)
anything, komi, komi- everything, nene whatsoever it be, what- soever		

There is a further pronoun, **wāne**, meaning “so and so.”
Ex. : enna wane? where is so and so? the name being

known but not mentioned. The word **kaza** is used in a similar way in speaking of things. Ex.: **na bashi abu kaza**, I gave him such and such a thing.

woni . . . woni denotes the one . . . the other : **wosu . . . wosu**, some . . . others.

No one may be rendered by **ba kowa**, **babu kowa**, **ba wanda**, or **babu wanda**. **ba komi** or **babu komi**, nothing. **kowoni** is combined with the plurals of the personal pronoun, thus, **kowoninmu**, each of us ; **kowoninku**, each of you ; **kowoninsu**, each of them.

It will be observed that the greater part of the indefinite pronouns are formed by prefixing the particle **ko** to the interrogative forms, thus, **wa**, who? **kowa**, any one. **mi**, what? **komi**, anything. **ko** denotes either, or; and in negative sentences neither, nor. **ko** is also used in sentences where a negative meaning is implied though not expressed, thus, **ko daia**, not even one. It is also used as an indefinite pronominal prefix, as already explained. It is further used as an adverbial prefix to convey a sense of indefiniteness, like the English ever, thus, **enna**, where? **koenna**, anywhere, everywhere, wherever. **yaushe**, when? **koyaushe**, at any time, always, whenever. **yanzu**, now; **koyanzu**, even now, immediately. **kaka**, how? **kokaka**, however, any how.

2. The *reciprocal pronouns* are formed by prefixing **juna**, followed by the genitival particle **-n**, to the plural forms of the personal pronouns, thus, **junanmu**, **junanku**, **junansu**, one another. Ex.: **ba su so junansu ba**, they did not love one another. **juna** can also be used by itself apart from the personal pronoun, thus, **mun yi murna da juna**, we rejoiced with one another.

3. Reflexive and emphatic forms of the personal pronoun are formed by using the words **da kai** (lit. with the head) together with the simplest forms of the possessive

pronoun (**na**,¹ **ka**, **ki**, **sa**, **ta**, **mu**, **ku**, **su**, see chap. iv.).
Thus :—

I myself	ni dakaina
thou thyself	kai dakainka or kai dakanka
. fem.	ke dakainki or ke dakanki
he himself	shi dakainsa or shi dakansa
she herself	ita dakainta or ita dakanta
we ourselves	mu dakainmu or mu dakanmu
you yourselves	ku dadainku or ku dakanku
they themselves	su dakainsu or su dakansu

The literal translation of the foregoing pronouns would be, I by myself, &c.

kaina, **kanka**, **kansa**, &c., are used as reflexive pronouns in the objective case. Ex.: **ya bata kansa**, he destroyed himself.

4. The *noun-agent* in Hausa is formed in a manner which closely resembles the Arabic, viz. by prefixing **mai**- pl. **masu**- to verbs and substantives. Ex.: **gudu**, to run; **maigudu**, a fugitive; **masugudu**, fugitives. **gid(d)a**, a house; **maigid(d)a**, the owner of the house.

ma- is used in a somewhat similar way before verbs to form (1) nouns of the agent. Ex.: **saka**, to weave; **masaki**, pl. **masaka**, a weaver. (2) Nouns of place. Ex.: **sapka**, to unload; **masapki**, a lodging. (3) Nouns of the instrument. Ex.: **dauka**, to take; **madauki**, a handle. In cases where the verb to which **ma**- or **mai**- is prefixed ends in **a**, the singular of the compound form ends in **i**. The word **maaika** (or **maaiki**) has a passive meaning, and denotes the person sent. Ex.: **maaiken allah**, the Prophet.

VOCABULARY III.

murna	gladness, joy
kai	head
madauki	handle

¹ This is used instead of the form **wa**, cf. p. 23.

maaike	messenger
kurdi	money (lit. cowries)
jaki	donkey
surdi	saddle
buga	to beat, hit
bata	to destroy
saka	to weave
sasaka	to carpenter
sapka	to unload, put down, alight
dauka	to take, take up
kawo	to bring
so	to wish, like, love, be willing
daia	one
amma	but
akan	on, upon
ga	to
da	with
enna	where?
koenna	anywhere
yaushe	when?
koyaushe	whenever, at any time
yanzu	now
koyanzu	immediately
kaka	how?
kokaka	however

EXERCISE III.

wonan mutum ya che ba ya sani ba wanda ya
 kawo kurdi. kad(d)a ka fađa ma kowa labari.
 woni ya hawa doki woni ya hawa jaki. kai wa-
 nene? ni ne yaronka. yaushe masasaki ya kawo
 madauki? ban sani ba. fatake sun bata junansu.
 mutane sun sapka kowa ya taf(f)i gid(d)ansa.
 abinda na fađa maka kad(d)a ka fađa ma kowa
 chik(k)in garinka. yaro nan ya gaya mani shi

bako ne ya che ba wanda ya sanshi. maigid(d)a
ya che shi dakansa ba ya sani ba.

Some fugitives on the road told me this news. Which road did they follow? Some followed this road, others followed that one. Every one knows this. There is no one who does not know him. Each man brought his money. Each of them went to his house. Where is this horse's saddle? It fell down on the road. The owner of the horse himself looked for it, but did not see it anywhere. Whose donkey did the boy bring? The merchant's. The boys beat each other. Don't hit yourself.

CHAPTER IV.

THE use of the *possessive pronouns* in Hausa appears at first sight to be highly elaborate, but when carefully studied it is seen to be comparatively simple. There are two sets of possessive pronouns; (1) separable, (2) inseparable. The first correspond to a large extent, though not invariably, to the English pronouns mine, thine, &c., or the French *le mien*, *le tien*, &c. The second, i.e. the inseparable forms, correspond to the English my, thy, &c., and the French *mon*, *ton*, &c.

1. The *separable possessive pronouns* are composed of two parts, the first of which is the genitival connective *na*, fem. *ta*, while the second part is the personal pronoun. This genitival connective always agrees in gender with the thing which is possessed. Ex.: *litafi naku ne*, the book is yours, but *akwia taku che*, the she-goat is yours. The forms of the personal pronoun to which this genitival connective is joined in order to make the possessive pronoun are :—

(of) me	<i>-wa</i>	(of) us	<i>-mu</i>
thee, m.	<i>-ka</i>	you	<i>-ku</i>
f.	<i>-ki</i>		
him	<i>-sa, -shi</i>	them	<i>-su</i>
her	<i>-ta</i>		

NOTE.—It will be seen that the above are the same as the oblique cases of the personal pronoun given in chap. i. 3, with the exception of the first person, which is *-wa* instead of *ni..*

In the following table m. and f. denote the gender of the possessor :—

	<i>when object pos- sessed is masc.</i>	<i>when object pos- sessed is fem.</i>
mine or my, m.	nawa	tawa
f.	nawa	tawa
thine or thy, m.	naka	taka
f.	naki	taki
his	nasa, nashi	tasa
hers or her	nata	tata
ours or our	namu	tamu
yours or your	naku	taku
theirs or their	nasu	tasu

Ex.: **uba naka ne**, it is thy father, or, the father is thine, shows that the person addressed is a man. If the person addressed is a woman it would be **uba naki ne**. **uwa taka che**, it is thy mother, or, the mother is thine, shows that the person addressed is a man. If the person addressed is a woman, it would be **uwa taki che**.

2. The following are the *inseparable forms* which are suffixed to the substantives which they qualify. They are for the most part obvious abbreviations of the separable forms. Here, again, it will be seen that the only difference between the above and the oblique cases as given in chap. i. 3 is that the first person is **na** instead of **ni** (as in the oblique cases), or **-wa** (as in the case of the separable forms).

M. and f. denote gender of possessor—

	<i>when object pos- sessed is masc.</i>	<i>when object pos- sessed is fem.</i>
my, m. and f.	-na	-ta
thy, m.	-nka	-rka, -lka
f.	-nki	-rki, -lki
his	-nsa, -sa, -shi	-rsa, -lsa (-lshi)
her	-nta	-rta, -lta

	<i>when object pos- sessed is masc.</i>	<i>when object pos- sessed is fem.</i>
our	-nmu	-rmu, -lmu
your	-nku	-rku, -lku
their	-nsu	-rsu, -lsu

Ex. : **ubanka**, thy father (lit. the father of thee), shows that the person addressed is a man. If the person addressed is a woman it would be **ubanki**. **uwarka**, thy mother, shows that the person addressed is a man. If the person addressed is a woman it would be **uwarki**.

The forms **nasa** and **tasa**, his, hers, are frequently shortened to **nai** and **tai**, but when these shortened forms are used their use and meaning is the same as that of the inseparable forms. They cannot be used absolutely for his, hers, &c.

VOCABULARY IV.

kasua	market
chiniki	trade, bartering
wuri	place
aboki	friend
gona	farm
karatu or karatu	reading, education
malam	mallam, teacher
rubutu	writing
kaya , m.	a load, loads
maikaya , pl. ma-	the owner of a load
sukaya	
maidaukan kaya , a carrier	
pl. masudaukan	
kaya	
kare ,	to finish, end (usually intrans.)
gam(m)a	to complete, finish (trans.)
fit(t)a	to go out
fit(t)o	to come out

koiya (followed by ma)	to teach
koiyo	to learn
ba	to give
tare	together
tare da	together with
dag(g)a	from
aa	no

EXERCISE IV.

gid(d)anga naku ko nasu ne? ba namu ba ne,
 na sariki ne wanda ka ga ḥansa chik(k)in kasua.
 mutanen nan ba su ne sun taf(f)i garinka tare
 da ni ba. matar wanene ke nan? matata che.
 akwia nan tawa che. fatake sun yi chinikinsu,
 sun kare. enna su ke yanzu? yanzu sun fit(t)a
 dag(g)a kasua sun taf(f)i garinsu. enna abokinka?
 ya taf(f)i wurin sarikinmu. kurdi nan naka ne ko
 nata ne? aa nasu ne ba namu ba ne. gona da
 na gani taku che ko ta wanene? tamu che.

The teacher says that the boy whom you brought does not like reading. The mallam taught his son to write. He has taught mine nothing. He bartered his donkey. I gave him my horse. The king said to the traders that they must not bring their loads into his market. The carriers picked up their loads; they went off. The loads that they took are mine. The man who owns this load went away with your friend. Where are the loads? I do not see mine.

CHAPTER V.

1. THE tense which may best be described as the *perfect tense*, though it is also sometimes used to denote present action,¹ is formed by prefixing to the simplest forms of the verbal stem the pronouns given in chap. i. 4 (i.e. **na**, **ka**, **f.**, **kin**, **ya**, **f.**, **ta**, **mun**, **kun**, **sun**).² The following are instances of the use of this tense where present action is denoted: **ka ji hausa?** do you understand Hausa? **mun ji**, we understand. **mun gode maka**, we thank you. **mun yerda**, we agree. **sun fimu**, they surpass us. **mun iya**, we are able. This use is specially common where the verbs **ji**, to understand, **sani**, to know, or **gani**, to see, are employed. The expression **na yi** may denote either I did, I have done, or I do.

2. There is another tense which may be called the *narrative* or *historic past*, which is specially used in narration and in dependent sentences. In the singular the forms given for the perfect tense are used;³ in the plural the forms used are:—

we	muka or munka
you	kuka or kunka
they	suka or sunka

¹ This use of the perfect for the present tense may be compared with the Arabic use of the perfect for the purpose of expressing the future in certain classes of events; e.g. to express an act the occurrence of which is so certain that it may be described as having already taken place: in promises, bargains, oaths and asseverations. Cf. Wright's "Arabic Grammar," vol ii. 1, e. and f.

² The final **n** in the plural is probably not part of the pronominal form, but is a verbal suffix.

³ The form **kika**, for the fem. sing. of the second person, is found.

Ex.: **muka taf(f)i kasua muka zamna muka yi chiniki muka komo**, we went to the market, sat down, traded, and returned. **saanda muka taf(f)i kasua muka zamna**, &c., when we went to the market we sat down, &c.

This tense is also used in dependent sentences to express future action as well as past. Ex.: **idan suka zo gobe**, if they come to-morrow.

3. The *present tense* expressing present and continuous action is formed by prefixing either to the simple form or more frequently to the verbal substantive formed from it, the following modifications of the personal pronoun. Whether the suffix **na** is actually part of the pronominal form or some form of auxiliary verb need not be discussed here.

I (am)	ina	ni ke
thou (art), m.	kana	ka ke
f.	kina	ki ke
he (is) shina, yana, yina.	shi ke, ya ke, yi ke	
she (is)	tana	ta ke
we (are)	muna	mu ke
you (are)	kuna	ku ke
they (are)	suna ¹	su ke

The above tense may be used to express continuous action, even though the action be complete; e.g. **shekara goma yana taf(f)ia har ubansa ya hannashi**, he had been travelling for ten years till his father stopped him.

4. The *verbal substantive*, which roughly corresponds to the English present participle, is formed by suffixing **-a** to verbs ending in **-i**, and **-wa** to verbs ending in **-a**, **-e**, or **-o**.

¹ **na** is often used where we should have expected **suna**; e.g. **mutane na yin hak(k)a**, the men are doing so. **dawaki na gudu**, the horses are running away.

The verbal substantive formed from **zo**, to come, is **zua**, coming. Ex.: from **taf(f)i**, to go, and **taf(f)o**, to come, are formed the verbal substantives **taf(f)ia**, going, **taf(f)owa**, coming; thus **kana taf(f)ia**, thou art going; **ina taf(f)owa**, I am coming.

There are many verbs from which verbal substantives do not appear to have been formed. In these cases the forms of the personal pronoun given above can be used before the simple forms of the verb. Ex.: **yi**, to do or make. **mi kana yi**, what are you doing? **ina aiki**, or **ina yin aiki**, I am working.

In cases where these forms of the personal pronoun are used with the simple forms of the verb followed by a substantive, a connective **-n** is generally suffixed to the verb. Ex.: **kana yin aiki?** are you engaged in work?

5. Where any of the above tenses or the verbal substantive is used *in negative statements*, the following pronouns must be used: **na** or **ni**, **ka**, **ki**, **ya** or **shi**, **mu**, **ku**, **su**. Ex.: **ba ya zua ba**, he is not coming. **ba mu taf(f)i ba**, we did not come. **ba shi da abinchi**, he has nothing to eat.

6. The forms ending in **-ke** are very seldom used with verbal substantives. They are most commonly used in asking questions or in the answer to a question in which this form has been used. Ex.: **mi ku ke yi**, what are you doing? Ans. **aiki mu ke yi**, we are working. If this statement had not been the answer to a question, it would have been **muna yin aiki**. It is impossible to give definite rules in regard to the use in any particular instance of the forms in **na** or **ke**. This can only be satisfactorily acquired by practice.

The verbal pronouns ending in **-na**, when followed by the preposition **da**, with, can be used to denote possession in the same way as the forms **ne**, **ke che**; cf. p. 10. Ex.: **shina da abinchi**, he has something to eat.

VOCABULARY V.

taf(f)ia	going, journeying, a journey
aiki	work
anfani	use, advantage
rua, masc.	water, rain
saa	hour, time
abinchi	something to eat, food
linzami	bridle
likafa	stirrup
jia	yesterday
yau, yo	to-day
gobe	to-morrow
iri	kind, sort
gaskia	truth
karia	falsehood, a lie
dere	night
shekara	year
rana	sun, day
goma	ten
tashi	to rise up, start
taf(f)o	to come
zamna	to sit down
komo	to return, to come back
koma	to return, to go back
hanna	to prevent, hinder
shig(g)a	to enter, go in
shig(g)o	to enter, come in
bache	to be spoiled
chi	to eat
samu	to find, obtain
kawo	to bring
saanda	when, the time when
domi	why ?
domin or don	because, because of, in order that
kuma	again

da	and
har, hal	until
idan	if

EXERCISE V.

dag(g)a enna mutumen nan ya taf(f)o? ya fada mani ya fit(t)o dag(g)a kano, ban san abin da ya kawoshi ba. enna anfanin gid(d)anka ba ya hanna rua ya shig(g)a chik(k)i. saanda muka komo muka ga kayanmu duka sun bache. enna ubanka? shina taf(f)owa. kana son taf(f)ia tare da ni? ina so. mi su ke yi yanzu? suna chin abinchinsu. mi ku ke kawowa? abinda muka samu chik(k)in kasua. minene? surdi da linzami da likafa da kayan doki duka, ina taf(f)ia da su wurin sarikin gari.

The man whom you saw yesterday has come. He says he is coming again to-morrow. My boy says that the rain prevented his travelling. What is the use of saying this? I know it is not true. You are lying. Your friend gave me something to eat; yesterday I ate nothing. When we heard the news we started; travelling day and night, we arrived here. What is the use of this horse? It fell down yesterday and has fallen down again to-day. Why are you sitting here? I am looking for something to eat. The king is entering the town; he is coming directly. We went to the market and found everything we want. When we entered the house we sat down and ate our food.

CHAPTER VI.

1. THE *future tense* is expressed in Hausa in two principal ways. (1) By prefixing the particle **za** to the personal pronoun; (2) by suffixing the particle **-a** to the same forms.

Thus we have:—

I will	za-ni , zan , or (ni-a) contracted to nā or nī		
thou wilt, m.,	za-ka (ka-a) „ kā		
f.,	za-ki (ki-a)		
he will	za-shi ,		
	za-ya (ya-a, shia) „ yā, shī		
she will	za-ta (ta-a) „ tā		
we will	za-mu mu-a often „ mā		
you will	za-ku ku-a (never contracted)		
they will	za-su su-a often „ sā		

The two forms have distinct meanings, but are sometimes interchangeable. The first, **za-ni**, corresponds to the English I am going to, I am about to; the second, **nā**, &c., to I will, I shall. Ex.: I am going to start, **zan tashi**. All right, I'll start, to, **nā tashi**.

In the second form the future is expressed by laying stress on the pronoun, the voice being distinctly raised. A further method of expressing future action is by means of the passive formations, and will be referred to later on.

The future of the verb "to be" is formed by using **zam(m)a**, to become, with either of the forms of the future given above. **kā zam(m)a talaka**, you will become poor.

2. *The Infinitive*.—There are three separate uses of the infinitive in English. It is used—

(a) As an abstract substantive, e.g. to travel is troublesome.

(b) In cases where two verbs occur, the latter of which is dependent upon the former, the latter being an infinitive, e.g. I wish to go.

(c) To express purpose, e.g. he brought food to eat. This use is called in modern English grammars the gerundial infinitive.

There is no infinitive form in Hausa. The above three English uses of the infinitive are represented in Hausa as follows:—

(a) is represented by the verbal substantive (as stated before, chap. v. rule 4, there are many verbs in which the simple verbal form is also the substantive form, e.g. **chi**, to eat; **chin abinchi**, the eating of food). Ex.: To travel is troublesome, **taf(f)ia ta yi wohal(l)a**, or **taf(f)ia da wohal(l)a ta ke**. Sleeping is pleasant, **ber(i)chi ya yi dađi**, or **ber(i)chi da dađi ya ke**, or **ber(i)chi yana da dađi**.

(b) is represented either by—

(1) The verbal substantive. Ex.: I wish to go, **ina son taf(f)ia**. I intended to go,¹ **dā zani taf(f)ia** (lit. formerly I was going to go).

Or by (2) a subjunctive or conjunctive mood formed by prefixing the following pronouns to the simple verbal form:—

	<i>singular.</i>	<i>plural.</i>
1st person	en² (em ¹ before b), n'	mu
2nd	m. ka	ku
	f. ki	
3rd	m. ya or shi	su
	f. ta	

¹ Unfulfilled intention is generally expressed thus by the use of **dā**.

² The vowel which is sounded before the **n** is probably euphonic.

Ex. I wish to go ina so en taf(f)i
 I wish him to go ina so shi (or ya) taf(f)i
 Did you intend to go? ka yi nuf(f)i ka taf(f)i

(c) is represented—

(1) By the verbal substantive as in (b) 1. Ex.: I am preparing to travel, ina shirin taf(f)ia.

(2) By the use of the subjunctive mood, as in (b) 2. Ex.: I shall try to come back, nā yi kokari en komo. I sent him to bring the horse, na aikeshi shi kawo doki.

(3) By the use of the future forms beginning with za, introduced by relative pronouns or particles. Ex.: I sent a man to bring a horse, na aike (mutum) wanda zashi (or zaya) kawo doki. There is nothing for me to eat, ba abin da zan chi. I taught him how to clean a gun, na koiya masa yad(d)a (or ƙanda, or wad(d)a) za shi (or zaya) wanke bindiga.

(4) By the use of various conjunctions. Ex.: I sent him to bring the horse, na aikeshi don (or domin, or garin) shi kawo doki, or, na aikeshi garin kawo doki.

(5) When the subject of the English infinitive is the same as the verb on which it is dependent, the connective word in Hausa, whether conjunction or preposition, is frequently omitted. Ex.: ya taf(f)i neman doki, he went to seek the horse. na taf(f)i halbi, I went to shoot. In both these cases garin, "for the purpose of," might be inserted after the first verb, halbi and nema being thus treated as verbal substantives.

3. The particle **kan** (**kam** before **b**) is a defective auxiliary verb, and is used to give to the verb with which it is used (1) a frequentative or habitual sense; (2) a subjunctive or concessive sense; (3) a sense of necessity or certainty.

Ex.: (1) shi kan yi hak(k)a, he is in the habit of doing this. almajiri shi kan bid(d)a dengi nai, the pupil would seek after his relations (cf. B 137).

(2) **wanda ya chi giginia chik(k)insa ya** (or **shi**) **kan yi chiwo**, he who eats (the fruit of) the fan-palm (some day) his stomach will suffer (lit. be sick).

(3) **shi ne shi ke shak(k)a azaban lahira sai ya gamu da wuta ya kan che kaitaro**, the man who doubts the pain of the next world, when he meets the fire will say, Alas !

kan is used with the following pronouns : **ni** (or **na**), **ka**, **ki**, **ya** or **shi**, **ta**, **mu**, **ku**, **su**.

There is another particle, **ka**, which may perhaps be an abbreviated form of **kan**. It appears to have a future meaning similar to **za**. Its use is mainly confined to poetry. For examples cf. list of proverbs, chap. xv.

abinda hankali ba ya gani ba kaka ido shi ka gashi kurkukur, what the intelligence does not perceive, how will (or can) the eye see it clearly ? (B 32.)

4. The word **sai** is used in the following senses :—

- (1) Only, except, or but ; thus, **sai wonan**, this only.
- (2) Until. **sai ka tsufa**, (wait) till you grow old. **sai gobe**, till to-morrow.

VOCABULARY VI.

wohal(l)a	trouble
berchi , or berichi	sleep, or to sleep
shiri	preparation
kokari	attempt, endeavour
hankali ¹	intelligence, carefulness
bindiga	gun
ido	eye
giginia	fan palm, or deleb palm
rakumi	camel
rijia	a well
dađi	sweetness

¹ **hankali** is commonly used as an interjection. Thus, **hankali**, or **yi hankali**, take care !

chiwo	sickness
tsoro	fear
talaka	poor
nuf(f)i	to intend, purpose, desire (verb or noun)
halbi, harbi	to shoot
wanke	to wash, clean
biɖ(d)a	to seek, search for
iya ¹	to be able
jin tsoro	to be afraid, feel fear
akwoi	there is, there are
dā, or dāa	of old, formerly
ii, or ī	yes
babu	nothing, not any
en	if
don, domin, garin	as conjunctions, in order that : as prepositions, on account of
yad(d)a, kanda,	
wad(d)a	how, the way in which
to	all right, very well

EXERCISE VI.

ban sani ba abinda zamu yi yanzu. idan ka taf(f)i wurinsa yā faḍa maka labari. kowa ya zo gid(d)ana ni kan bashi abinchi. mata chan ta che ba zata taf(f)i ba sai mun zo. en ba ka bani gaskia zan taf(f)i. ya che yā baku gaskia idan ku ka ganshi gobe. kana son taf(f)ia da rana ko da dere? taf(f)i da dere da wohal(l)a amma idan ka so nā yi ƙokari. ka iya taf(f)ia? ba nā iya ba; ina son ber(i)chi domin idona yina chiwo. na

¹ iya appears to be used as though it were a transitive verb, meaning, to be equal to, attain to, compass, and can directly precede a substantive or a verbal substantive in sentences where the infinitive is used in English. ka iya rubutu, or ka iya yin rubutu, are you able to write?

**fad(d)a masa shi kawo mani bindigata, ya che
zashi wanketa.**

I told him I would not see him till to-morrow because it was useless to see him to-day. There is no one in this town who speaks the truth. Did you do what I told you to do yesterday? No, I did not do it. Will you do what I tell you? I cannot. These men wish to tell you the truth, but they are afraid. We are going away to-morrow; if we come back we shall see you again. I am not going away; I will await your return. I am constantly in the habit of going to the market and doing business with the traders. If I send a boy to bring them, will they come? Yes. I want you to clean this gun. I cannot. I intended coming to see you. Did you intend to go?

CHAPTER VII.

THE PASSIVE VOICE.

1. THE *passive* voice is formed by prefixing **an**, **aka**, or **anka** to the simple form of the verb, the distinction between the three forms corresponding to the three indicative forms, **mun**, **muka**, **munka**; i.e. **an** denotes the perfect. Ex.: **ankawoshi**, it is brought, it has been brought. **aka** and **anka** denote the dependent or narrative past. Ex.: **saanda akakawoni**, at the time when I was brought; **jia akayi wonan abu**, yesterday the thing was done.

2. As will be seen from these examples, the subject, whether substantive or pronoun, is placed after the verb in the passive. The forms of the personal pronouns used, which are the same for all tenses of the passive, are the following:—**-ni**, **-ka**, **-ki**, **-shi**, **-ta**, **-mu**, **-ku**, **-su**.

3. The *passive voice of the continuous present* is formed by prefixing **ana** or **ake** to the simple form of the verb. These correspond to **ina** and **nike** in the active voice. The latter form is chiefly used in asking or answering questions, as in the active voice; cf. V 6. Ex.: **anakoreni da yunwa**.¹ I am being driven away by hunger.

4. This prefix can also be used with the verbal substantive. This formation represents a kind of *passive impersonal*, and consequently the subject is omitted. Ex.: **anakawowa**, they (it, &c.) are being brought (lit. there is being done a bringing). **anazua da su**, they are being brought (lit. there is being done a coming with them).

¹ This may also be expressed by **anakorana**, or **anakorata**.

In certain instances, however, the subject, if a substantive, can be added. **anakawowan dawaki**, the horses are being brought (lit. there is being done a bringing of horses).

When **ana** is prefixed to the simple form of the verb a connective **n** is usually placed between the verb and its subject. Ex.: **anasamun mutane**, the men are being found.

5. The above forms, **an**, **aka**, **anka**, **ana**, and **ake**, cannot be used with a negative. The *negative* of the above tenses of the *passive* is expressed in all cases by prefixing **a-** to the simple form of the verb or to the verbal substantive. Ex.: **ba akoreshi ba**, he was not driven out. **ba azua da shi**, he is not being brought.

6. The two forms of the *future tense* which are expressed in the active voice by prefixing the particle **za-** or suffixing the particle **-a** to the personal pronoun, are expressed in the passive voice by prefixing **za-** to the shortest passive form; viz. that in **a-**, or by prefixing a long emphasized **ā-**. Ex.: **zaakash(sh)eshi**, he is going to be killed; **āakash-(sh)eshi**, he will be killed.

7. The *imperative mood of the active voice* is formed by prefixing the personal pronouns **ka**, **ki**, **shi**, **(ya)**, **ta**, **mu**, **ku**, **su**, to the simplest form of the verb. Ex.: **ka bani wan**, give me this. This might be translated equally well, thou didst give me this. That the sentence is intended to be imperative is shown by the intonation or by the context.

In the second person of the imperative the pronoun is very generally omitted. From **je**, to go, are formed **jeka** (m.), **jeki** (f.), go! get out! **yaka** (m.), **yaki** (f.), come! is a defective verb. These are apparently the only two cases in which the pronoun follows the verb.

It will be seen that the above imperative pronouns are the same as the subjunctive pronouns given in chap. vi., rule 2. In the semi-imperative use of the first person, let

me, the subjunctive **en** is used. **en tashi**, let me start.

The *imperative mood of the passive voice* is formed by prefixing short **ã** (to be distinguished from the long **â** of the future passive) and suffixing the personal pronouns as given in rule **2** of this chapter; e.g. **akoreshi**, let him be driven away.

The English active imperative is frequently expressed by the use of the passive forms of the verb. Thus, **akawoshi**, let it be brought, would frequently be substituted for (**ka**) **kawoshi**, bring it. When the passive forms are used, the final pronoun is frequently omitted in cases where there is no risk of a misunderstanding arising. Thus, **akawo**, lit. let be brought, is frequently used for **akawoshi**.

8. The *passive voice of the subjunctive mood* is formed in the same way as the imperative passive, namely, by prefixing the short **ã** and suffixing the pronouns given in rule **2** of this chapter. Ex.: **ba na so akoreshi**, I do not wish that he should be driven away; or, I do not wish him to be driven away.

The *negative of the subjunctive and imperative*, whether active or passive, is expressed by **kad(d)a**, do not, let not, that not, lest, placed before the pronoun in the active, or before the verb in the passive. After **kad(d)a** the pronoun of the imperative must not be omitted. Ex.: **ina jin tsoro kad(d)a akoreni**, I am afraid lest I may be driven away. **ya che kad(d)a enyi hak(k)a**, he said that I was not to do so. **ya che kad(d)a ayi hak(k)a**, he said this was not to be done. **kad(d)a ayishi**, don't let it be done. **kad(d)a ku yi hak(k)a**, don't do so.

9. There are certain verbs which acquire a passive or intransitive sense by changing the last syllable into **che**, or **she**, and which form a past participle passive by adding this passive termination to the active form. The following are some of those most commonly found:—

<i>transitive.</i>	<i>passive or intransitive.</i>	<i>past participle passive.</i>
bata, to spoil	bache, to be spoilt	batache, pl. batatu, spoilt
lalata, to spoil (tr. or intr.)	lalache, to perish	lalatache, pl. lalata- tu, perished
busa, to blow (tr. or intr.)	bushe, to be dry	busashe or busheshe, dried up
tafassa, to boil	tafassu (or ta- fasshe), to boil (intr.)	tafassashe, boiled
rikita, to con- fuse	rikiche, to be confused	rikitache, pl. rikita- tu, confused
fas(s)a, to break	fashe, to break (tr. or intr.)	fasashe, pl. fasasu, broken

The past participle passive may also be formed by reduplication :—

daffa, to cook	daffafe, pl. daffafu, cooked
nuna, to be ripe	nunane, pl. nunanu, ripened
tara, to collect	tarare, collected

mutu, to die, has a past participle, matache, pl. matatu, dead.

VOCABULARY VII.

jia	yesterday
shekaranjia	the day before yesterday
wata	month
watan jia	last month
watan gobe	next month
manzo	messenger
yaƙi	war
rago	ram
nama	flesh, meat
nesa or nisa	distance

da nesa , or	distant (used adjectivally and adverbially)
da nisa	
ber(r)i	to leave, leave alone, allow
kash(sh)e	to kill
kore	to drive away
tamaha	to think, suppose
tsamani	" "
yenka	to cut, slaughter (of animals)
tambaya	to ask
a	at
awoje, woje	outside (adverb and preposition)
gare	to (used with the personal pronoun)
har ab(b)ada	for ever
tukuna	as yet, not yet, presently
kad(d)a	do not, that not, lest

EXERCISE VII.

taf(f)i wurin sariki ka gaya masa shi aike man-zonsa gareni. ina so en tambayeshi ko ambashi abinchi. ya che ambashi kurdi amma ba abashi abinchi ba tukuna. anzo da mutane? tukuna, anazua da su. ka gaya masu kad(d)a su ji tsoro ba zaakoresu ba. ābersu su taf(f)i? idan sariki ya che ābersu, ābersu. kana tsamani sā (or suā) zo chik(k)in watan nan ko watan gobe? ba zasu zo ba chik(k)in watan nan. suna taf(f)owa ko ba su taf(f)owa ba? na ƙare aiki nan shekaranjia abani woni. yakī ya ƙare? aa yakī ba ya ƙarewa har ab(b)ada.

If the ram has been killed, do not let the men eat the meat, because if they eat they won't want to travel far.

¹ The final i is omitted before the direct object if a personal pronoun, and occasionally before the object if a substantive; thus, bershi, leave him alone, but beri mu taf(f)i, allow us to go; in the latter case mu is not the direct object of beri.

When the messenger comes, do not let him enter the house; he must sit down outside until I return. Where is this thing to be found? I don't know; nothing like it is to be found here. Do not let your boy mount my camel lest he fall. Give me water from the well in your house, for I have nothing to drink. Tell him that if he comes to see me to-morrow I will not see him. It is all a lie; there is no truth to be got from them. I feel glad that you have come.

CHAPTER VIII.

1. In the Semitic languages proper the verbal stem undergoes a series of changes, by the addition of various prefixes, by doubling one of the existing consonants, or by modification of the vowel sounds. In this way some fifteen voices, or changes of meaning somewhat resembling voices, are obtained. In the Berber language, to which Hausa is probably allied, there are ten such voices, though the changes in the verbal stem do not bear any close resemblance to those in Arabic. In Hausa there appear to be traces of four or five such, though, with the exception of the ordinary passive formation, it is doubtful whether it is possible to connect them with any uniform changes of meaning.

2. The ordinary form of the Hausa verb ends in **a**, **e**, **i**, **o**, or **u**. It seems impossible to assign any distinct meanings to the first three terminations, which are also found in Nupé and Fulah. Many verbs seem to be used indifferently with each in turn. In certain cases the termination **e** is apparently used when followed by a direct object only, and the termination **a** when this object is qualified by the addition of some subsidiary clause. Ex.: **na** **tura** **mutum**, I pushed the man out. **na** **tura** **mutum** **a** **rua**, I pushed the man into the water.¹

As has been already stated, in cases where the simple form of the verb ends in **a** or **u**, this form changes its final letter to **e** when followed by a pronoun which is its direct object. Ex.: **na** **samu** **mutane**, I found the men; but,

¹ Cf. Mischlich's "Lehrbuch der hausanischen Sprache." Berlin, 1902, p. 47.

na samesu, I found them. **ya dauka kaya**, he took up the load; but, **ya daukeshi**, he took it up. There are a certain number of exceptions to this rule. Ex.: **ya tara mutane**, he collected the men; **ya tarasu**, he collected them. **ya karasu**, he increased their number.

3. In cases where a verb uses more than one of the terminations **a**, **e**, and **i**, there is usually some distinction of meaning denoted by the different forms, though it does not seem possible to suggest any general rules. Ex.: **ya fađ(d)a mani**, he told me; but, **ya fađ(d)i gaskia**, he told the truth. **ya fađi**, he fell down; **ya fađi ƙas(s)a**, he fell to the ground. **ya fađa a rua**, he fell into the water; but, **ya fađa rua**, he flung himself into the water.

4. The termination **o** suggests movement towards the speaker, or something done for the benefit of the speaker. Ex.: **taf(f)i**, to go; **taf(f)o**, to come. **kai**, carry away; **kawo**, bring here. **wanke**, to wash; **wanko**,¹ wash it and bring it back. **nema**, to seek (**neme** before a pronoun); **nemo**, to seek and bring. **koiya** (followed by **ma**), to teach; **koiyo**, to learn. In some cases **o** is the only termination employed. Ex.: **so**, to wish.

5. The termination **u** is generally used where a passive or intransitive sense is intended. Ex.: **bude**, to open; **budu**, to be open, or to be opened. **tara**, to collect (trans.); **taru**, to assemble. **ƙara**, to increase; **karu**, to be increased. **gam(m)a**, to join together; **gam(m)u**, to be joined, to meet (intrans.).

mutu, less commonly **mache**, to die, both intransitive, and **samu**, to find, transitive, do not conform to the above rule. **samu** is, however, used in a passive or intransitive sense in the expression, **hainya ta samu**, there is a road, or the road is obtained; i.e. the road now exists.

6. From these forms in **-u** are obtained forms in **-uwa**, which, in addition to their passive or intransitive meaning,

¹ There is a third form, **wonka**, used with **yi**, which denotes to wash the whole body, to bathe. It is probably a verbal substantive.

also denote potentiality or the opposite. These forms may be regarded as passive verbal substantives, and are used with the same pronominal forms as the active verbal substantives. Ex.: **shina yiuwa** or **yuuwa**, can it be done? **ba shi yiuwa**, it can't be done. **gulabe suna ketaruwa**, can the rivers be crossed? **ba ta amrua** or **aurua**, she is not marriageable. **ba na damua**, I am not to be annoyed.

7. Apart from the variations of the terminal vowel already given, a number of suffixes are used with certain verbs. It seems impossible to connect any uniform changes of meaning with the use of these suffixes.

The following are examples of such changes:—

ba, to give. Ex.: **ya bashi ita**, he gave her to him. **bada** takes a preposition before the indirect object. Ex.: **ya bada ita gareshi**, he gave her to him. Where the accusative follows the verb directly **bada** is used in preference to **ba**; where the indirect object follows the verb directly **bada** must not be used. Ex.: **ya bani kurdii**, he gave me money; but, **ya bada kurdii ga mutane**, he gave money to the men. It is also used idiomatically thus: **bada girima**, to honour; **bada gaskia**, to believe; **bada laifi**, to accuse; **bada hainya**, to give way, but **hainya** **ta badamu sua gari**, the road led us to the town; **bayes** or **bayar**, to give up, restore. When followed by an object **da**¹ is added. Ex.: **na bayes**, or, **na bayes da shi**, I gave it up.

tara, to collect, put together; **taras**, **tarda**, or **tarasda**, to overtake, come up with. Ex.: **na tardashi**, I overtook him. **tarie**, to meet, go to meet, welcome.²

chi, to eat; **chida** or **chishe** (followed by pronoun), to give to eat. Ex.: **na chiseshi**, I gave him to eat; **chinye**, or **chainye**, to eat up.

zuba, to pour, be spilt; **zubas**, or **zubar** (when followed

¹ For the various meanings of **da**, cf. chap. ix.

² Possibly these forms may be derived from two distinct roots.

by an object **da** is added, as with **bayes**), to pour; **zubda**, to pour, or to upset (water).

tashi, to rise; **tada**, or **tashe** (before a personal pronoun), to make to rise, raise.

bata, to destroy, be spoilt; **batas**, **batas da**, to destroy; **bache**, to be spoilt.

kwana, to spend the night; **kwanta**, or **yin kwanche**, to sleep, lie down to sleep.

manta, or **manche**, to forget.

saiya (before a pronoun **saiye**), to buy; **saiyar**, **saiyes** (when followed by an object, **saiyes da**, **saiyer da**, or **saida**), or **saishe** (before a personal pronoun), to sell; **saiyo**, to buy and bring back.¹

8. The force of verbs is frequently intensified by the reduplication of the first syllable. Ex.: **tsaga**, to tear; **tsatsaga**, to tear to pieces. **chik(k)a**, to fill; **chichik(k)a**, to fill to the full. **buga**, to strike; **bubuga**, to strike repeatedly. **gusa**, to gush out; **gurgusa**, to gush out abundantly. **tara**, to collect; **tatara**, to heap up.

VOCABULARY VIII.

kas , kas(s)a	ground, earth, land
yawo	a walk
yin yawo	to go for a walk
gulbi , pl. gulabe	river
dilali	broker
zan(n)e	a piece of cloth
saura	rest, remainder
daji , or jeji	bush, scrub, uncultivated forest land
en(n)ua	shade
zuba	to pour out, be poured out
tara	to collect (trans.)

¹ There is no verbal substantive formed from **saiya**, or **saiye**, to buy. Thus, **saiye da** **saiyerua** (or **saiyeswa**), buying and selling.

bude	to open
rufe	to shut
gam(m)a	to join together (trans.)
kara	to increase
mutu	to die
ketare	to cross
amre, or aure	to marry, marriage
laifi	sin, offence
sha	to drink
saiya	to buy
ki	to refuse, deny, hate
saiyar, saiyas, saida	to sell
karba, karbi	to receive, accept
dame	to mix, confuse

EXERCISE VIII.

ƙara mani abinchi, ba ya issa ba. to, nā ƙarashi. bawana ya taf(f)i neman yaro ba ya sameshi ba, kai ka taf(f)i ka nemoshi. ina so ka kai zan(n)e nan wurin dilali shi saidashi, idan ya sayer ka karbi kurdi ka sayo mani rago ka kawo sauran kurdi. doki nan na sayerwa ne? aa ansayes da shi jia. ina so en saye rakumi enna akesamunsa? masurakumi suna chik(k)in kasua suna saye da sayerwa. gulbi nan shina ƙetaruwa? aa ba shi ƙetaruwa, ba ya bushewa har ab(b)ada. kana so sariki shi baka jirigi domin ka ƙetare? sariki ya che ka ba shi abinsa. to na bayes.

My friend welcomed me on the road. I met the traders in the bush ; they were lying in the shade. I made them get up and take me to the town. Get up and bring me water to drink. I filled my water-bottle this morning, but it was spilt on the way ; my boy upset it. How did you

spoil this book ? I don't know ; I found it spoilt. Boil me some water. The water has boiled. Give me some boiling water. When the food is cooked, tell me. Give me some cooked food. The meat is cooked. Go to the market and buy me a saddle. The man who has the saddle refuses to sell it. Are there no saddles to be found in the market ? Go to some one else and buy.

CHAPTER IX.

1. The following are the *prepositions* most commonly used:—

ma	to
ga, gare	to, towards
a	at
wa	to, for
da (see note on various uses of da below)	with
na, -n, fem. ta	of
dag(g)a	from
don, domin	on account of
tun, tunda	as far as, since, until
sai	except, until, but
banda, bamda	apart from, in addition to

In addition to the above a number of words are used as prepositions which are not strictly such, e.g.:—

chik(k)in	in, into (from chik(k)i , the interior)
wojen	outside (from woje , the side)
gab(b)an	in front of (from gab(b)a , the front)
bayan	behind, beyond (from baya , back)
bis(s)a, bis(s)an	on top of (from bis(s)a , the top)

ƙalka(s)shin, or kar-	under (from ƙalka(s)shi, the under side)
kas(s)hin	
tsak(k)an, tsak(k)a-	in the midst of, between (from tsak(k)a and tsak(k)ani, the midst)
nin	
wurin	at the place of, with (from wuri, place)
gun	with (from gu, place, which cannot be used by itself)
gurubin*	instead of
sab(b)ada, or sab-	on account of (from Arabic سَبَدَ, with da suffixed)
(b)oada	
garin	for the sake of (probably from gari, a place)
akan	on, upon (probably a con- traction of a-kain, at the head of)
abakin	in exchange for (probably from baki, a mouth)
maimako, maimeki	in exchange for (from maimaki, a substitute)
big(g)eri*	instead of (Arabic)
zua, ya zua	towards
bat(t)un*	with reference to (from bat(t)u, conversation)

ma is most commonly used with the personal pronouns.
 Ex.: maka, to thee. na goda maka, I thank you. The vowel is often assimilated to that of the governed pronoun.
 Ex.: mini, or mani, to me; miki, or maki, to thee (f.); mishi, or mashi, to him; mumu, or mamu, to us; muku, or maku, to you; musu, or masu, to them. The forms maka and masa are frequently abbreviated to ma and mai. The form muna is also found, meaning to us. It is frequently used to govern substantives after verbs

implying telling or sending. The student can only learn by practice when it is used otherwise. Ex.: **na dakanta ma** (or **wa**) **sariki**, I waited for the king.

ga is frequently combined with other particles. Ex.: **bis(s)a ga**, upon; **kus(s)a ga**, near to; **baya ga**, behind; **gab(b)a ga**, in front of. **ga** is used before substantives, **gare** before pronouns. It is used to denote possession. Thus, **gareni**, I have (lit., to me). The following forms of **gare** with the third person singular are found:—**garas(s)a**, **garus**, and **gare**; the last form may be a contraction for **gareshi**, compare **mai** and **mashi**, or it may be an absolute use, the pronoun being understood.

a, at, to, in. It is almost equivalent to **ga**, but is of much less frequent occurrence. It is often prefixed to the prepositions **gare**, **chik(k)in**, and **bis(s)a**. Prefixed to **baya**, **gab(b)a**, **kas(s)a**, it is used adverbially; thus, **abaya**, behind; **agab(b)a**, in front; **akas(s)a**, or **akass**, on the ground; **awoje**, outside.

wa is specially used after verbs meaning to tell. Ex.: **kad(d)a ka gaya wa kowa**, do not tell it to any one. Its use with other verbs is very rare. Ex.: **ya yenke wa sariki kune**, he cut off the king's ear. It cannot be used before personal pronouns.

na. For uses of **na**, see chap. ii. 4. It is placed before the cardinal numerals to form the ordinals. Ex.: **nabiu**, fem. **tabiu**, second; cf. also **nabaya**, fem. **tabaya**, that which comes after, second.

dag(g)a is frequently combined with other particles. Ex.: **dag(g)a chik(k)i**, from within; **dag(g)a baya**, from behind, afterwards; **dag(g)a chan**, thence, yonder; **dag(g)a enna**, whence? **dag(g)a nesa**, from afar; **dag(g)a garesu**, from them.

tun, **tunda**. The following are some of its commonest uses, some of which are conjunctival. **tunda safe**, since the morning; **tun haifuanka**, **tunda akahaifeka**, or **tunda ka ke**, since your birth; **tunyasushe**, since when?

how long ? **tunda da dere**, since last night ; **tundađewa**, long since, from a long time. **tun** or **tunda** before negatives means before. Ex.: **tun bai mutu ba**, even before he is dead.

sai. Examples of its use are, **sai wota rana**, (farewell) till another day ! **sai anjima**, good-bye for the present ! **sai gobe**, (farewell) till to-morrow ! **sai wanan**, only this. **sai ambideka**, (wait) till you are sought for. **sai lafia**, quite well (used in answer to salutations).

chik(k)in. The expression **chik(k)insa** may either be inside it, or its inside.

woje. Ex.: **wojenka**, with you. **woje nan . . . dag(g)a woje chan**, on this side . . . on that side. **ina taf(f)ia woje**, I am walking outside.

bayan. Ex.: **bayansa**, in his absence ; lit. behind him. **ya taf(f)i bayan gari**, he went outside the town.

bis(s)a sometimes signifies "concerning." Ex.: **bis(s)a zanche nan**, concerning this conversation. **bis(s)a yerdan allah**, by the will of God, or, if God will. **bis(s)a ga**, in regard to. **mi ka che bis(s)a gareni**, what did you say about me ?

tsak(k)anin. Ex.: **ya zamna tsak(k)aninmu**, he sat down between us.

wurin. Ex.: **na zo wurinka**, I have come to see you. **litafi nan yana wurina**, this book is in my possession. **ansa wani wurinsa**, another was put in his place.

gun. Ex.: **gunchan**, over there.

gurubin. Ex.: **gurubinsa**, in his place.

garin. Ex.: **ya taf(f)i garin yawo**, he went (or, has gone) for a walk. **na fit(t)o garin shan hiska**, I have come out to enjoy (lit. drink) the air.

akan. Ex.: **akan doki**, or **bis(s)a kan doki**, on horseback.

ya zua. **zua**, and less frequently **ya zua**, are employed with any number or person to express, to, unto. Ex.: **sun taf(f)i zua** (or **ya zua**) **sokoto**, they went to

Sokoto. **hal ya zua yanzu**, even to the present time.
muna godia zua ga allah, we give thanks to God.

Verbs of motion, such as **taf(f)i**, do not require to be followed by any equivalent for the English "to" when used with nouns of locality. Ex.: **ya taf(f)i gari**, he went to town; but, **ya taf(f)i ga sariki**, he went to the king.

Several adverbs of place, e.g. **kus(s)a**, near; **nesa**, far; **ajere**, in line; **daura** (or **dab(b)ara**), alongside (but not so close as to touch), when followed by **da**, or less frequently by **ga**, or **gare**, are used as prepositions; e.g. **kus(s)a gareka**, near to you; **su tsaya daura da juna**, they stood side by side.

2. The word **da** is used as a *preposition*, *conjunction*, *adverb* and *relative pronoun*. The following are its chief uses:—

(1) Instrumental. Ex.: **ya sarehi da takobi**, he cut him with a sword.

(2) Comitative, especially with **tare**, together. Ex.: **ya zo tare da ni**, he came with me.

It is frequently used with verbs of motion. Ex.: **taf(f)i da shi**, go off with it; i.e. take it away. **ya zo da shi**, he came with it; i.e. he brought it here.

(3) From this comes the regular method of expressing possession¹ in Hausa. Ex.: **suna da bindiga**, they have a gun; lit. they are with a gun. **ina da shi**, or, **ni ke da shi**, I have it. The expression **da shi** is often equivalent to "there is."

(4) It is used to denote competition or contest. Ex.: **ya yi fad(d)a da wani mutum**, he fought with a certain man. **ya fini da keau**, he excelled me in beauty. **na fi so** (or **fis(s)o**) **wowan da wonan**, I prefer this to that.

(5) It is prefixed to substantives in order to form adjectives or adverbs. Ex.: **da anfani**, useful; lit. with use. **da rai**, alive. **da wuri**, early.

¹ For use of the substantive verb **a**, to denote possession, cf. chap. xv.

(6) **da** is also used as a suffix to many verbs. Ex.: **saiyes, saiyesda**, to sell.

(7) **da** is also used as a simple copulative with two or more substantives. It must not be used as the English word "and" to connect sentences. **da . . . da** denotes both . . . and. The expression **kus(s)a da kus(s)a** (i.e. close and close ?) is equivalent to **kus(s)a da juna**, close to each other.

(8) **da** is also used as a conjunction or adverb, meaning when, where, or if. Ex.: **da en yi wonan gara en mutu**, I would rather die than do this; lit. if I do this, it would be better to die.

(9) **da . . . da** are used in hypothetical sentences thus: **da na sani¹ da ban yishi ba**, had I known, I would not have done it. **da ni kai ne da na dawooyo**, had I been you, I would have returned here.

(10) **da** is also used as a relative pronoun, meaning "which," especially in the expression, **abin da**, the thing which. **saanda**, or simply **da**, is used for the time when; **enda**, or simply **da**, for "where."

3. There are two other words **da** and **dā**, formed from quite distinct roots.

da, a son, is used in the following ways:—

(1) Meaning son. Ex.: **dan uwana**, my brother; lit. son of my mother.

(2) When followed by the name of a place it means a native of that place; e.g. **dan zozo**, a native of Zozo.

(3) It denotes character or occupation. Ex.: **dan daki**, a servant; lit. son of the house. **dan yaki**, a soldier; lit. son of war. **dan gari**, a citizen; lit. son of the town.

(4) It forms the diminutive of many nouns. Ex.: **dan kasua**, a little market. **dan rua**, a small stream.

¹ The expression **da na sani**, had I known, is frequently used by itself to denote remorse. **girman kai da da na sani da haiinchi**, pride and vain excuses and deceit.

(5) It denotes the young of animals. Ex.: **dan tumkia**, a lamb.

(6) It means one who is free, as opposed to a slave. Ex.: **ni da ne ba bawa ba**, I am free: not a slave.

(7) It is used in various idiomatic ways. Ex.: **dan garumfa**, one who carries his own load ; lit. son of a straw hat.

da (pronounced **dā** with a long sound) means "of old," and is frequently used with **lokachi**. Ex.: **lokachin da**, in olden time. **mutanen da**, men of old. It is often preceded by **na**. Ex.: **kaman nada**, as of old.

It is used idiomatically to express unfulfilled intention. Ex.: **da za ni yin hak(k)a**, I had intended to do this.

VOCABULARY IX.

kune	ear
safe	early morning
haifua	birth
zanche	conversation
yerda	will, consent
hiska	air, wind
takobi	sword
keau	beauty, goodness
daki	room
kango, pl. kangaye	a ruin
gari	town
tumkia, pl. tumaki	sheep
lokachi	time
kiyauta, kiauta	a present
häuri	an elephant's tusk, ivory
takarkari	a pack ox
magana	word
yin magana	to talk

ture, pl. turawa	a white man, a foreigner
tubali	a mud brick
yerda	to consent
jeru	to form up in line
haife	to beget
sare	to cut
gara	it is better
dawoiyo	to return here
gina	to build
daidai	alike, correct
dab(b)ara, or daura	alongside

EXERCISE IX.

ina so ka taf(f)i wurin sariki ka che da shi na gode masa sab(b)oda kiyauta da ya aiko mini. dag(g)a enna fatake nan suka fit(t)o ? dag(g)a yola, zasu kano da hauri. tunyaushe su ke taf(f)ia? watansu biu a hainya. ina so rakumi idan na baka doki abakin rakuminka ka yerda? aa ba ni da rakumi da zan baka sai takarkari. da na sani hak(k)a da ban zo. wurinka ba. ka gan shi? ii da na je gid(d)ansa na sameshi zamne a ƙofar gid(d)a tare da ڏansa anachewa da shi yusufu. dā mutanen ƙasanga su kan yi faq(d)a da juna. ka gaya wa masukaya su tashi su tsaya ajere da juna. aa ba hak(k)anan ba. su jeru daidai ba na so su tsaya daura da juna.

Go to my friend and tell him I am coming to him; I want to talk to him about the horse. During the whole of my life I have never seen its like till to-day. The men whom you see are people going to the farms; they have come out from the town; they don't sleep outside the town for fear of war. Why are they still afraid? Now that the white men have come, there is no more war. Were it not

for war, you would see towns close to each other all over this country ; now, except for ruins, you see nothing in the bush. This town was built before the war with Tukur, Emir of Kano ; it was taken before you came. What will you give me in exchange for this ?

CHAPTER X.

FORMATION OF THE PLURAL.

THERE are two numbers in Hausa, singular and plural. The plural of nouns is formed in a large number of different ways. *In the case of words ending in a, the plural is formed:—*

- (1) By changing the final **a** into **i**, **ai**, or **u**.
- (2) By adding **ne**, **ni**, **ki**, **ye**, or **yi** to the singular.
- (3) By changing the final **a** into **o**, reduplicating the last syllable, and adding **i**.
- (4) By changing the final **a** into **u** and adding **una**.
- (5) By adding **je** or **she** to the singular.

	<i>singular.</i>	<i>plural.</i>	
(1)	hankaka	hankaki	crow
	dorina	dorinai	hippopotamus
	alura	alurai	needle
	shekara	shekaru	year
(2)	kaka	kakani	grandfather
	uba	ubane	father
	kwana	kwanaki	day
	gona	gonaki	farm
	giwa	giwaye	elephant
(3)	yasa	yasosi	finger
	fuska	fuskoki	face
	tufa	tufofi	clothes
(4)	sanda	sanduna	stick
	riga	riguna	tobe gown
	ganga	ganguna	drum

	<i>singular.</i>	<i>plural.</i>	
(5)	gid(d)a	gid(d)aje	house, compound
	bis(s)a	bis(s)ashe	beast
	kuda	kudaje	fly
	kasa	kasashe	earth, land

The *plural of nouns ending in i* is formed :—

- (1) By changing the final **i** into **a** or **ai**.
- (2) By an irregular reduplication of the last syllable.
- (3) By changing the final **i** into **una** or **aye**.

	<i>singular.</i>	<i>plural.</i>	
(1)	rakumi	rakuma	camel
	takalmi	takalma	shoe, sandal
	aboki	abokai	friend
	machiji	machizai	snake
(2)	gari	garurua, garuruka	town
	wuri	wurare	place
(3)	đaki	đakuna	room, hut
	kifi	kifaye	fish

The *plural of nouns ending in e* is usually formed by irregular reduplication :—

	<i>singular.</i>	<i>plural.</i>	
	kar(r)e	karnuka	dog
	haske	haskoki, haskaikai	light

The *plural of nouns ending in o* is formed :—

- (1) By changing the final **o** into **a** or **i**.
- (2) By changing the **o** into **aye**, **aje**, **una**, or **anu**.
- (3) By adding **ni** or **ri** to the singular.
- (4) By irregular reduplication.

	<i>singular.</i>	<i>plural.</i>	
(1)	yaro	yara	boy
	makafo	makafi	a blind man
(2)	kango	kangaye	a ruin

	<i>singular.</i>	<i>plural.</i>
	gado	gadaje
	ido	idanu, idanduna
(3)	kafo	kafoni
	manzo	manzani
	rago	raguna
(4)	rag(g)o	rag(g)aje, rag(g)una
	tsofo	tsofafi, tsofi
		an idle person an old man

The *plural of words ending in u* is usually formed by adding a or na to the singular.

	<i>singular.</i>	<i>plural.</i>
	hanu	hanua
	taru	taruna

Many nouns use several different forms of the plural. The following list will illustrate some further ways in which plurals are formed :—

	<i>singular.</i>	<i>plural.</i>
	sariki	sarakuna, sarakai, headman, king saraki ¹
kai	kawuna, kanua	head
doki	dawaki, dawakai	horse
akwia	awaki	she-goat
tumkia	tumaki	sheep
jaki	jakuna, jakai	donkey
surdi	suradi, surada, sur- duna, surdodi	saddle
biri	biraye, birai, bi- rari *	monkey
itache, or itche	itatua	tree
jirigi	jirage	canoe
mutum	mutane	man

¹ The expression *ba-sarakin sariki* is used to denote the officers or counsellors of the king's court ; plural, *sarakunan sariki*.

<i>singular.</i>	<i>plural.</i>	
mache	mata	woman
namiji	maza, mazaje	a male
bawa	bayi, bai	slave
kaya	kayayeki	a load
aiki	ayuyuka, ayuka, aikoki,* aikuna*	work
iri ¹	iri iri, irare	kind, tribe
wuri	kurdi	cowry, shell
kaza	kaji	a fowl, hen

It will be observed that as a general rule dissyllables add a syllable in the plural; words of more than two syllables seldom do so.

Almost any noun can be used collectively and construed as though it were plural; thus we may say, **mutum biu**, or **mutane biu**, two men. **shekara goma**, ten years.

Patronymics, which are formed in the singular by prefixing **ba** to a modified form of the name of a country, make their plural by dropping the prefix **ba** and adding the termination **wa**. Ex.: **bahaushe**, pl. **hausawa**, a Hausa native. **balarabe**, pl. **larabawa**, an Arab. **bature**, pl. **turawa**, a white man. But **bafulache**, a Fulane, forms its plural **fulani**.

Abstract substantives usually end either in **chi** or **ta**. E.g. **ragonchi**, idleness, from **rago**, idle. **diyauchi**, or **diyanchi**, freedom, from **dia**, free. **chiwuta**, sickness, from **chiwo**, ill. **mugunta**, wickedness, from **mugu**, bad. In several cases forms with both suffixes are found; thus, **kuturchi**, or **kuturta**, leprosy, from **kuturu**, to be leprous. **bauchi**, **bawanchi**, or **bauta**, slavery, from **bawa**, a slave.

The *suffix chi* sometimes denotes the office or work of a

¹ When **iri** means kind, the pronoun used with it agrees in number and gender with the substantive which follows **iri**. E.g. **wane irin mutum**, what kind of man? **wache irin mache**, what kind of woman? **wad-(d)ane irin mutane**, what kind of men?

person or thing ; e.g. *turanchi*, that which belongs to the Arabs, the Arab language. *taka* is used as a suffix in a somewhat similar sense ; e.g. *bakontaka*, the service done to a stranger, from *bako*, a stranger. *yin bakontaka*, to show hospitality. *barantaka*, service, from *bara*, a servant. *diyantaka*, freedom, is used in the same way as *diyauchi*.

EXERCISE X.

enna maisanduna nan ya taf(f)i? kayanka nawa ne. suna dayawa. to! taf(f)i ka shiria ka kawo kayeyekinka duka maza maza. falken nan ya ded(d)e da zua garin nan? ii ya yi shekaru dayawa da zuansa. achik(k)in kwanakin nan za ya tashi zua gid(d)ansa. sariki ya yi doka ya che mutane su gera ḍakuna achik(k)in gid(d)ajensu. achik(k)in kasan hausa akoi sarakuna dayawa. banda sarikin gari mutum maiduban kasua anche da shi sarikin kasua, mutum maijirankofa shi ne sarikin kofa, akoi wod(d)ansu kuma dayawa. wad(d)ane irin birai ne abakin ruan binue? iri iri har babu iyaka; wad(d)anda sun fi yawa suna da fuskoki kaman karnuka. ka aike wa masudawaki su yi surada da sauri. anzo da jakuna? tukuna, sai rakuma. zo mana ka agajeni.

In Hausaland the houses are built of mud-bricks and roofed with palm-stalks and grass ; that is men's work ; the women beat in the floor of the house. Are there any fish in the market ? Yes. The king has issued an order that no trees are to be cut down close to the town ; now the slaves have to go some distance to cut and bring firewood. This is the kind of sandals that I want. There is no lack of towns in Kano territory. The Hausas live in towns, the Fulani herdsmen live in cattle camps. Tell the headman of the canoes to send me all his canoes to this side ; I want

to cross the river. These goats are not mine; catch my goat for me out of them and drive the rest out of the compound. There are a great many blind people in Kano; some of them were formerly mallams; now they are unable to teach boys to read. From here to Kano, how many days' march is it? The rain will be coming in a few days.

CHAPTER XI.

NUMERALS.

1 daia	22 ashirin da biu
2 biu	30 tal(l)atin
3 uku	40 arbaïn
4 fuđu, huđu	50 hamsin
5 biar, bial, biat	60 sittin
6 shid(d)a	70 seb(b)aïn
7 bok(k)oi	80 tamanin
8 tok(k)os	90 tis(s)aïn
9 tara	100 dari, mia, minya
10 goma	200 metin, metain
11 goma sha daia	300 dari uku
12 goma sha biu	400 arba mia
18 ashirin biu babu, ashirin gaira biu	500 dari biar, hamsa mia 600 dari shid(d)a
19 ashirin daia babu, ashirin gaira daia	700 dari bok(k)oi 800 dari tok(k)os
20 ashirin, ishirin	900 dari tara
21 ashirin da daia	
1,000 dubu, alif, zambar*	
1,100 alu wa ¹ minya	
1,200 alu wa metin	
1,300 dubu (or alif) da dari uku	
1,400 alu wa arba mia	
1,500 alu wa hamsa minya (or mia)	
1,600 dubu da dari shid(d)a	
1,700 dubu da dari bok(k)oi	
1,800 alfin gaira metin	

* A corruption of the Arabic *alif wa*, i.e. "a thousand and."

1,900 alfin gaira minya (or mia), alfin gaira dari
 2,000 alfin, alfain, zambar biu*
 3,000 tal(l)ata, zambar uku
 4,000 arba, zambar fuđu
 5,000 hamsa, zambar biar
 6,000 sitta, zambar shid(d)a
 7,000 sebaa, zambar bok(k)oi
 8,000 tamania, zambar tok(k)os
 9,000 zambar tara
 10,000 zambar goma
 100,000 zambar dari
 200,000 zambar metin
 1,000,000 zambar dubu, zambar alif

The word **guda** corresponds to the English "unit." It is used with numerals, thus, **guda uku**, three in number; . . . **guda . . . guda**, one . . . another (cf. B 25); **shi do guda**, **guda ta tsire**, let him try to take one, the other escapes. **guda guda** is used like **daia daia** for "one at a time." **guda nawa** denotes how many?

In the case of the numbers 11 to 17 inclusive the word **goma** is generally omitted in conversation; thus 13 would be simply **sha uku**. The two numbers just below the decades are expressed by using **babu**, nothing or not, or **gaira**, less; thus, **tal(l)atin daia babu**, 29; **dari gaira biu**, 98. This system is often applied to the two decades below the hundreds. Ex.: **metin gaira ashirin**, 180.

The *rule for forming compound numbers* is to place the largest numbers first and connect each succeeding numeral by inserting **da**, "and." Ex.: **dubu da dari tok(k)os da ashirin da daia**, 1,821.

The *numerals used to express the decades* are taken from the Arabic, and in most instances those used to express hundreds and thousands. In some cases, as will be seen from the above list, either the Hausa or Arabic forms can be used. The cardinal numbers do not admit of gender. They

follow the nouns or pronouns to which they refer. Ex.: **ku uku**, you three. **daia** is combined with the personal pronouns ; thus, **daianmu**, one of us ; "two of us" would be **biu dag(g)a chik(k)in mu**.

hauia, 20, is often used for counting cowries for numbers divisible by 20. Ex.: **hauia biu**, 40; **hauia uku**, 60; **las(s)o** is also less frequently used in the same way.

gomia, a plural form of **goma**, is sometimes used in counting cowries for expressing the decades above 10. Ex.: **gomia biu**, 20.

zangu denotes 100 cowries. **kororo** is used south and west of Zaria to denote a bag containing 20,000 cowries.

The *ordinal numbers* are formed by prefixing **na** (masc.) or **ta** (fem.) to the cardinal numbers, except in the case of the first, which is formed from **fara**, to begin.

<i>masc.</i>	<i>fem.</i>	
nafari	tafari	first
nabiu	tabiu	second
naüku	taüku	third

nabaia (m.), **tabaia** (f.), "after," is often used for "second." Above ten, cardinal numbers are usually employed instead of ordinals.

The adverbial numerals "once," "twice," &c., are formed by prefixing **sau** to the cardinal numbers ; thus, **sau daia**, once ; **sau biu**, twice ; **sau uku**, thrice, &c.

The *distributive numerals* are formed by repeating the cardinal numbers ; thus, **ya kilga kurdi biar biar**, he counted the cowries out by fives, or, **ya bada biu biu ga mutane**, he gave two to each of the men.

Fractional numbers. Half is expressed by **shashi** or **rab(b)i** (from **rab(b)a**, to divide). The other fractions are seldom used, and have obviously been borrowed from the Arabic. Those most commonly found are **sulusi**, a third ; **rubüi**, a quarter ; **humusi**, a fifth ; **sudusi**, a sixth, **subüi**, a seventh ; **sumuni**, an eighth ; **ushuri**, a tenth.

EXERCISE XI.

rakumin nan kurdinsa nawa ne? yina da araha, kurdinsa ba su dayawa, zambar ḍari da hamsin ne. aa da tsada, yi mini rongomi. to na reg(g)e maka alfin. aa hamsa dai. to, na reg(g)e maka tal(l)ata wa hamsa mia. shi ke nan na yerda, zambar ḍari da arbain da shid(d)a da kurdi ḍari biar ke nan. kad(d)a ka ḁirga kurdinka shid(d)a shid(d)a, ḁirgasu biar biar. sau nawa ka taf(f)i sokoto? ban taba taf(f)ia sokoto ba amma na taf(f)i wurno sau uku. kai madugu rab(b)a kurdin nan tsak(k)anin masudaukan kaya, bia su dubu dubu. mutum uku su tashi biu dag(g)a chik(k)insu su dauko rua, na ukunsu shi nemo itache. doki nawa akakawo? guda goma. guda nawa ne naka chik(k)insu. ko ḍaia. ni talaka ne ko wuri ba ni da shi. yaushe zaka yi wonan aiki? ba ni da dama da sanu ni yi.

The price of a camel in the Kano market is from 120,000 to 600,000 cowries; of a horse, from 50,000 to 300,000. The price of a donkey is about half that of a horse. What was the price of a slave before a white man came to Kano? A girl used to be sold for 200,000, a boy for 150,000. Every day you would see about 500 slaves in the market. I have got three horses; one of them has a sore back, another is lame, the third I have lent to a friend; that is the reason for my going afoot. What is the price of an egg in Hausaland? The Hausas do not eat hens' eggs, only guinea fowls' eggs. If a stranger asks for hens' eggs they will bring them to him; of the eggs that they bring quite half are bad. You have not told me what I asked you, the price of eggs. Their price at Lokoja is high; one costs 100 cowries; but at Kano they cost 20 cowries apiece.

CHAPTER XII.

GENDER ; ADJECTIVES, &c.

1. THE Hausa language, unlike many of the languages by which it is surrounded, possesses a distinct gender formation. Many of these languages know of no distinction except that existing in nature, which is as a rule expressed by a totally distinct word. Hausa possesses two genders, masculine and feminine. All words which denote the female sex are feminine, and, in addition, nearly all words in the language ending in **a**. The feminine sex is denoted by various modifications of the masculine termination. As in English, the plural forms include both genders. Ex.: **sa**, bull; **sania**, cow; **shantu**, oxen, cattle.

<i>masc.</i>		<i>fem.</i>	
uba	father	uwa	mother
wa	elder brother	ya	elder sister
kane	younger brother	kanua	younger sister
namiji	male	mache	female
miji	husband	mata	wife
yaro	boy	yarinia	girl
da	son	dia	daughter
sariki	king	saraunia	queen
bara	servant	barania	female servant
sarmayi	youth	budurua	maid, virgin
barao	thief	baraunia	
tsofo	old man	tsofua	old woman
kar(r)e	dog	kar(r)ia	bitch
doki	horse	godia	mare
rakumi	male camel	tagua	female camel
bunsuru	he-goat	akwia	she-goat

As a general rule, all words ending in **a** are feminine except those which denote the male sex. There are, however, exceptions. Ex.: **taberma**, mat; **guga**, bucket; **rua**, water; **baka**, a bow; **nama**, flesh; **gid(d)a**, a house; **zuma**, honey; **kaya**, a load; **kwaya**, a grain.

In certain expressions **karia**, falsehood, and **gaskia**, truth, are used as masculine. Ex.: **karia ne**, it is a lie. **gaskia ne**, it is true.

The word **safe**, early morning, has also a feminine form, **safia**. **safe ya yi**, the morning came. **kowache safia**, every morning.

2. There are very few genuine *adjectives* in Hausa. Most words used as such are either past participles of verbs, or are formed by prefixing certain prepositions or other particles to nouns. The adjective usually follows the noun which it qualifies; thus, **mutum nagari**, a good man; **rua kad(d)an**, a little water. It is placed before the noun when it is specially desired to emphasize the idea conveyed by the adjective. In this case **-n** is placed between it and the noun following; thus, **bab(b)an sariki**, a great king.

3. Adjectives are inflected in order to express gender and number. The *masculine gender* may end in any vowel; the *feminine* ends in **a**, or in some modification of **a**, such as **ia**, **ua**, or **unia**. There is no distinction of gender in the plural, the termination of which is usually **ye** or **u**. **nagari**, good, forms its feminine **tagari**.

4. The following is an approximate list of all the *simple adjectives* :—

<i>masc.</i>	<i>fem.</i>	<i>plural.</i>	
algashi	algasa	algasai, algasu	green
bab(b)a	bab(b)a	mainya¹	great
bak(k)i	bak(k)a	baba<u>ku</u>, baka<u>ke</u>	black

¹ Usually reduplicated, **mainya mainya**.

<i>masc.</i>	<i>fem.</i>	<i>plural.</i>	
dainye	dainya	dainyoyi, dainyu	fresh, raw
dogo	dogua	dogaye	tall
fari	fara	farufaru, farare	white
gajere	gajera or gajeria	gajeru	short
gurgu	gurgua	guragu	lame
ja	ja	jajaye	red
kad(d)an	kad(d)an		few
kakabra*	kakabra		fat
ƙankane	ƙankanwa	ƙankana, ƙanana	small, little
ƙarami ¹	ƙarama	ƙaramu	"
kore	koria	kworre*	green
mugu	mugunia	miagu	bad
rawaya	rawaya	rawayu	yellow
sabo	sabua	sabui, sababi	new
shudi	shudia	shudodi	blue
tsofo	tsofua	tsoffi, tsofafi	old
wofi ²			empty,bare, worthless

5. The following are instances of *past participles used as adjectives* :—

<i>masc.</i>	<i>fem.</i>	<i>plural.</i>	
chikake	chikakia	chikaku	full
wankake	wankakia	wankaku	washed
dafafe	dafafia	dafafu	cooked
konane	konania	konanu	burnt
tafasashe	tafasashia	tafasasu	boiling
tuyaye, toyaye	toyayia	toyayu	baked

6. The particles most commonly used as prefixes to

¹ karami frequently borrows its plural from ƙankane.

² This word ought perhaps to be regarded as a substantive, but it is often used adjectively. Ex.: wofin mutum, a worthless man.

nouns in order to form adjectives are **mai**, **ma**, **da**, **maras**. Words to which **mai** is prefixed form their plurals by changing **mai** into **masu**; words beginning with **ma** form their plurals by a modification of the last syllable. The prefix **maras** (formed from **ma** and **ras(s)a**) forms its plural **maras(s)a**. Words compounded with **da** have no separate forms for the plural. None of these compound forms have a separate form for the feminine.

The following are examples of adjectives formed by the addition of prefixes:—

<i>masc. and fem.</i>	<i>pl.</i>	
maiƙarifi	masuƙarifi	strong
da ƙarifi		"
maikeau	masukeau	good, nice
da keau		"
da rai		alive
makafo	makafi	blind
maras hankali	maras(s)a hankali	senseless
maras kumia	maras(s)a kumia	shameless
da araha		cheap
da tsada		dear

In many cases where an adjective would be used in English to denote condition of mind or body, the Hausas use **ji**, to feel, or **yi**, to make, followed by a substantive. Ex.: **na ji dađi**, I am happy, lit., I felt sweetness. **na yi murna**, I am glad, lit., I made gladness.

7. *Adjectives denoting colour*, when repeated, represent a modification of that colour. Ex.: **bak(k)i**, black; **bak(k)i bak(k)i**, blackish; this is also used to express dark blue. **fari**, white; **fari fari**, whitish, or dirty white. **ja**, red; **ja ja**, reddish. **shudi**, blue; **shudi shudi**, light blue. **kore**, grass green; **kore kore**, light green.

The following intensive forms occur:—**fari fet**, very white. **ja wur**, very red. **bak(k)i kirin**, very black.

The terminations **fet**, **wur**, and **kirin** are never found except in these combinations.

In many instances the Hausas use instead of an adjective a substantive followed by the preposition **gare**. Ex.: **abinchin nan zafi gareshi**, this food is hot; lit., this food, there is heat to it. The statement might also be expressed thus:—**abinchin nan shina da zafi**.

8. There is no regular formation in Hausa to express *degrees of comparison*.

The following are some of the commonest forms of circumlocution which are used in order to express the idea of comparison :—

(a) The comparative is generally expressed by the use of the word **fi**, to excel, followed by the substantival form of the corresponding adjective. Ex.: **abokina ya fini tsawo**, my friend is taller than I (lit., surpasses me in height). The word **fi** is also used in many other cases where a comparison of some kind is suggested. Ex.: **na fi so wanana da wanana**, I prefer this to that. **minene ka ke so wanda ya fi wonana**, what do you want better than this? **mafi kunche**, narrower, or very narrow. **yi**, followed by **ma**, is used in a similar way. Ex.: **ya yi mini wiya**, it is too difficult for me. **ya fini wiya**, this thing is too difficult for me.

(b) the word "better" is sometimes expressed by **gara**. Ex.: **gara hak(k)a**, it is better so. **gwoma** (or **goma** or **guma**) is occasionally used in the same way. Ex.: **gwoma yau da jia**, better to-day than yesterday.

(c) "Better," in the sense of improvement, is expressed by **dama** or **rongomi**. Ex.: **ka ji dama ya fi jia**, do you feel better than yesterday? **na ji rongomi yau**, I feel better to-day.

(d) The superlative is usually expressed by the use of **fi** followed by **duka**, all. Ex.: **allah ya fisu duka girima**, God is the greatest, lit., surpasses all in greatness. A reduplicated form of **fi** is sometimes used in forming either

a comparative or a superlative. Ex.: **wanan mafifichi dag(g)a wad(d)anan**, this is the best of these. **wanan ya fi duka nauyi**, this is the heaviest. **gab(b)a**, before, is occasionally used in a somewhat similar way. Ex.: **shi ne gab(b)ansu duka**, he is the greatest; lit., he is great before all. **faye**, to abound, is used thus: **makafi sun faye talauchi**, blind men are very poor. The word **faskare**, to overcome, is used as an impersonal verb. Ex.: **ya faskareni**, it is beyond my power.

(e) Emphasis is sometimes denoted by the repetition of the adjective. Ex.: **kad(d)an**, a little; **kad(d)an kad(d)an** a very little.

EXERCISE XII.

rakumi ka ke so ko tagua ka fi so. na fi son rakumi don ya fi tagua ƙarifi. godian nan ta fi dokinka samrin taf(f)ia. akwia ta fi bunsuru an-fani. wanene wanen? dan uwana ne. uwa daia uba ɗaia? aa uwa muka tara. achik(k)in hausa wanda kuka tara gari da shi idan ka gamu da shi a wota ƙasa, sai ka che da shi ɗan uwanka. bab(b)an mutum ba shi yin hak(k)a. nauyin kayan nan ya fi ƙarifina. ƙaria ne ba shi da nauyi kam(m)an sauran kaya. gaskia ne amma ni ƙaramin yaro gara ka bani ƙaramin kaya. ɗakin nan ƙan-kane ne ya yi mini ƙunche. bani tafasashen rua. masan nan antoyasu? ii toyayu ne. mutumen wofi ba ya tab(b)a sad(d)an gaskia ba, reshin kumia gareshi.

This sword is very dear, its price is too high for me; show me one that costs less than this. What kind of food do black men eat? The Hausas mostly eat guinea corn. What is guinea corn? A kind of small red grain; the women grind it on a stone and then pound it in a mortar. The Yorubas eat yams; they cannot carry more than half

the load a Hausa can—so the Hausas say. When will the food be ready? I am hungry. This old man is my countryman; we were born in the same town; my wife is his younger sister. In Hausaland it would not be said, "the great man is sick," it would more generally be said, "he is not well." I am very sorry for what has happened to you. Our friends will be glad at our return.

CHAPTER XIII.

ADVERBS, CONJUNCTIONS, INTERJECTIONS.

1. THERE are a large number of *Adverbs* in Hausa which are used to denote place, time, manner, &c. The following list contains those most commonly used. Several of them are compounds of prepositions and other adverbs.

Place.

nan, nana,*	nanyanga,*	tare, together
here		gab(b)ađaia, gab(b)ađai,
chan, chana,*	thère	together, at the same time
dag(g)anan,	hence, from	or place
here		en(n)a, where ?
dag(g)achan,	thence	dag(g)a en(n)a, whence ?
kus(s)a,	near, nearly	koen(n)a, anywhere
nesa, ¹	nisa, ¹	far away

Time.

yanzu,	now	har yau, yet (in negative statements).
yaushe,	when ?	
saanda,	when	saanan, then
lokachinda,	wokachinda,	kadai, once, only
when		kana, before that, until
koyanzu,	now, immediately	then
koyaushe,	at any time, always	har, hal, until
kuma,	again	tun, tunda, while, while as yet, since
		tuni, tuntuni,* long ago

¹ Also used as a substantive to denote distance.

tunyaushe, how long ?	ab(b)ada, or hal ab(b)ada,
tukuna, (not) yet	for ever
tundadewa, long since	kulum, always
dafari, at first	nan da nan, ¹ immediately
da safe, in the morning, early	sau dayawa,* often (lit., many times)
da mache, in the even- ing	da, of old
	karshé,* lastly

Manner.

hak(k)a, thus	bal(l)e, balshe,* much
hak(k)anan, in this way	less
yad(d)a, wad(d)a, how	fache, much less, however
ka ^{ka} , how ?	maz(z)a, quickly
awa,* how	sanu, slowly, gently
doli, by force	baki daia, together, all at
kokaka, anyhow	once
tilas, by force	daidai, ² properly uni-
dakir, with difficulty	formly
sar(r)ai, exactly, rightly	mana, then, if you please
lal(l)e, of necessity, of a	sai, only
surety	

Affirmation or negation.

ai, really	labudda, certainly, no
ashe, truly	doubt
aa, no	haki ^{ka} , truly
i, ii, yes	watakila, or watakila,
naam, ³ yes	perhaps

The preposition *da* is frequently joined either to an adjective or a noun in order to form an adverb; thus, *da karifi*, powerfully. *da hankali*,* (or *ahankali*), carefully.

¹ Only used in narration.

² This word, *daidai*,  must not be confused with *daidai*,  a contracted form of *daia daia*, one at a time.

³ Used in response to a summons; e.g. yes, sir ! or here, sir ! Not used in answer to questions.

da wuri, early, of old. The adverb **lau** is only used in the expression **lafia lau**, very well.

2. The *conjunctions* most commonly used are:—

da , and (cf. p. 55)	kad(d)an , kur , if, when
da . . . da , both . . . and	don , because, in order that
am(m)a , but	tamkar , tamkan , like as
kua , kau ,* kawa ,* also	kam(m)an , like as
dad(d)a , again	kam(m)ada , like as, according as
kuma , again	
ko , either, or, even	awa ,* like as
kad(d)a , lest	koka ,* like as
koda ,* although	fa , therefore (used as a suffix to imply emphasis)
en , if	
idan , if	dai , then

3. The *interjections* in ordinary use are:—

kai , ho !	arr ,* be off !
ya , oh !	tir , alas !
wai , alas !	af , oh ! (an exclamation of recollection)
hub(b)a , hab(b)a , used to express astonishment or indignation	oho , oho , it does not concern me
madala , indeed ! (an expression of joy)	aha , so ! (an exclamation of satisfaction)
to , all right !	

kai is used in calling a person in order to attract his attention. Ex.: **kai yaro**, ho, boy ! It sometimes implies disgust or fear. **ya** is most commonly met with in the expression, borrowed from the Arabic, **ya sidi**, sir, or O, sir. **wai**, alas ! is used by itself (cf. F. 159). It expresses doubt or incredulity ; it is often equivalent to "they say so."

EXERCISE XIII.

kai abokina kad(d)a ka taf(f)i gid(d)amu zamna tare, da safe mu tashi gab(b)a daia. ka iya gaya

mini yad(d)a mutumen nan ya mutu? aa ban sani ba sarai, yanzu na komo dag(g)a woni wuri mai-nesa; amma na ji labari ya hau doki, ya taf(f)i kasua, ya fadi, nan da nan ya mutu, ashe! ii hak(k)anan ne. kai maidoki jima kaq(d)an har en dawoiyo, ba zan taf(f)i nesa ba ina so dakanta mini anan. zaka taf(f)o da mache ko gobe da safe? lal(l)e ina zua da mache. yaron nan uban dakinsha ya sashi shi yi aikinga, tilas ya yishi. dakir na samu hainya. enna ka kwana? na kwana woni gari sunansa sabon birni, dag(g)a chan na bata hainya. mi ya saka bata hainya? rafi ne ya han(n)ani en wuche. labudda sau da-yawa shi kan yi hak(k)a. ka gaya wa masukaya su tashi yanzu, ina son taf(f)ia. chik(k)in kasar haus a ba ta tab(b)a yin dari kamar kasar england.

When did you start? I started when I got your letter. Why have you been so long on the road? you must have travelled very slowly; had you made haste you would have been here long ago. Where am I to light the fire? Light it anywhere, and don't worry me again until the food is cooked, then come back. Here, caravan leader! Yes! Look sharp and collect the traders. This river is very deep; the horsemen ought to go in front, the donkey-men must follow them carefully. Tie up the loads properly so that they won't fall into the water. The donkeys must not enter the water all at once, they must follow each other and enter one at a time. How long have you been in the Hausa country? What are you thinking about? I was wondering whether I shall be able to start to-morrow. In some parts it is almost as hot in the night as in the day. Take care not to be late.

CHAPTER XIV.

SALUTATIONS, HOURS OF THE DAY, &c.

1. THE following are some of the commonest *forms of greeting*:-

sanu, or **sanu sanu**, hail !

The word **sanu** is often repeated a dozen or more times in order to add emphasis to the greeting. It is joined to the second personal pronouns. Ex.: **sanunku**, greetings to you. **sanunki**, hail, lady ! The following are examples of its use:-

sanu da rana	good day !
sanu da yamma , or	good evening !
sanu da mareche	
sanu da aiki	greetings to you at your work !
sanu da gajia	a greeting to a weary man (lit., greetings to your weariness)
sanu da rua	greetings to you in the rain !
sanu da zua	welcome !
sanu da taf(f)ia	good luck to you on your journey !
sanu da kewa	greetings to you in your be- reavement !
sanu kadai	greetings to you ! (used only in response to another greeting)
sanu da kwana biu	a greeting after a prolonged absence (lit., greetings for two days)

sanu is also used as an exclamation of sympathy. Thus, when any small accident happens to anyone the bystanders would say, **sanu**, i.e. I hope you are not hurt.

lafia, health, is used in the following ways:—

kana (kuna , muna , &c.),	are you well ? how do you
lafia	do ?
ka kwana lafia , or kwa	have you slept well ? good
lafia	morning !
lafia lau, sai lafia	quite well.
sauka lafia	may you dismount safely !
	(a farewell to a horseman)

In response to the question, **kana lafia**, are you well ? the reply frequently made is, **aa sai lafia**, there is nothing the matter with me (lit., no, only well).

The word **berka**, lit. blessing, is either used by itself or in combination with other words. Thus:—

berka	hail !
berka da zua	welcome !
berka da yini	welcome to you for the whole day !

Several different forms of **gaida**, **gaisa**, or **gaishe**, to greet, occur. Ex.:—

agaisheka	may you be saluted !
muna gaisheka , or muna gaisua	we salute you !
ka gaida gid(d)a	give my salutations to your people

The word **sai**, till, is used thus:—

sai gobe	good-bye till to-morrow !
sai wota rana	farewell for a long time ! (lit., till another day)
sai anjima	good-bye for the present ! i.e. I am just coming back, or come back quickly

sai ka dawo	good-bye till you return !
sai ankwan biu	good-bye for some time ! (lit., till it has been slept twice)

Other common forms of salutation are:—

marhaba, marhabi,	welcome ! a salutation used on or maraba meeting after a long absence
en(n)a labari	what is the news ?
sai lafia, or sai	all well !
alheri	
enna gajia	I hope that you are refreshed (lit., where is your weariness?)
babu gajia, or gajia	I am not tired, or, I am feeling less tired
kaka gid(d)a¹	how are the inhabitants of your house ?
kaka sainyi	how are you in the cold ?
aa da godia	I do not feel the cold (lit., no, with thanks)
ingweya*	a salutation addressed to an important personage
huttara*	Oh, be careful ! a complimentary salutation addressed to a king

If a Hausa wishes to be thought learned, he will usually begin with the Arabic form of salutation, **salam alaikum**, peace be unto you ! to which the person saluted is expected to reply, **alaikum salam**, upon you be peace. This form of salutation is specially used on entering a house.

The following salutations or complimentary epithets would be addressed to a king:—

zaki, lit. lion. **toron giwa**, lit. bull elephant. **allah shi baka nas(s)ara**, may God grant you victory. **allah shi ded(d)i da ranka**, may God lengthen your life.

¹ It should be remembered that in a Mohammedan country no direct reference is ever made to a man's wife or children.

There are many other expressions of a similar nature.

2. Hours of the day, approximately.

jijifi	the first glimmer of light just before the dawn
kiran salla nafari	the call to the first prayer
assuba	dawn
gari ya waye	dawn
sasafe	very early morning
safe	the morning (generally)
hantsi	two hours after dawn; i.e. about 8 a.m.
wal(l)aha	about 10 a.m.
rana	day-time (used generally)
rana tsak(k)a	midday
zowall*	the time soon after midday
azuhur	about 2 p.m.
laasar	late afternoon, 4 to 5 p.m.
maguriba	just before sunset
mareche	" "
lisha	after sunset, about 7 p.m.
faquar rana	sunset
dere	night
tsak(k)an dere	midnight

Nearly all the above are modifications or corruptions from the Arabic. The word **kwana**, lit. sleep, is used to denote a day of twenty-four hours.

3. The days of the week.

ran' lahadi	Sunday	ran' aljimua , or Friday
„ latini	Monday	aljim(m)a
„ talata	Tuesday	„ assabit , or Saturday
„ laraba	Wednesday	assubat
„ alhamis	Thursday	

The Hausas do not as a rule employ any terms to denote the months of the year. The learned amongst them know

the Arabic names for the Mohammedan months, but as these are lunar months, and consequently alter from year to year, they do not correspond to the English months. Time is generally reckoned by the seasons of the year, which are as follows:—

funturu, or lokachin dìari	The cold season, beginning about December or January ; the season of the harmattan wind
rani	The hot season after the conclusion of the cold or harmattan, beginning about March
bazara, or basara	The hottest part of the dry season, just as the rains are beginning ; the tornado season, i.e. about April and May
damana	The wet season, June, July, and August
agazere, or agajere	The hot season at the end of the rains, i.e. September and October
kaka	The harvest season, i.e. October and November

The points of the compass are as follows:—

North, **arewa** ; south, **kud(d)u** : east, **gab(b)as**, or **gab(b)az** ; west, **yamma** ; the right-hand, **hanun dama** ; the left-hand, **hanun hagu**. The intermediate points of the compass are expressed by the use of **kusurua**, or **sukurua**, lit., a corner ; thus, north-west is **kusurua yamma da arewa**.

4. *Expressions used in buying and selling.*

Buyer: **rakumi nan na** is this camel for sale?
sayerwa ne

Seller: **i na sayerwa** yes, it is for sale.
ne

Buyer: **ba shi suna**, or name its price (lit., give it a
sa suna name)

Seller: **zambar metin** 250,000 cowries
wa hamsin

Buyer: **zambar ḍari** (I offer) 100,000

Seller: **hubba mana** Good gracious! it is worth
ya fi zambar more than 100,000. No,
ḍari alberka thank you

alberka is used in salutations for "thank you"; but in the language of the market it is equivalent to "no, thank you."¹

enna rongomi? what are you going to allow me? (lit., where is the deduction?) This is the usual phrase used in asking for the discount on a large ready-money transaction.

enna gara? how much are you going to give me into the bargain? (When a man buys nuts or anything else in a small way, he gets his 50 or 100 cowries worth and so many extra thrown in for luck. This is called the **gara**, or addition.)

lad(d)a² woje, **lad(d)a chik(k)i**. If a man sells anything in the market or through a broker **lad(d)a woje** (lit., reward without), he receives the whole of the money paid, and the buyer pays the market fee or the broker's commission. If, however, the transaction is concluded **lad(d)a chik(k)i** (lit., reward within), the reverse obtains. The usual **lad(d)a**, i.e. discount, is 5 per cent. on the whole amount involved.

chin riba, to make profit.

¹ Compare the use of the French *merci*.

² In some districts this is pronounced *la'ada*; it is to be distinguished from *lada*, which is used to denote wages paid to a servant.

CHAPTER XV.

SOME IDIOMATIC USES.

THERE is a substantive verb **a**, used especially in Sokoto and Katsena in place of **ke**. It is used with all persons; thus, **ni adda shi**, I have it. **kai** (f. **ke**) **adda shi**, **shi** (f. **ita**), **mu**, **ku**, **su**, **adda shi**. It may follow a noun directly. Ex.: **kura adda shi**, the hyena has it. It is also used with **nan**. Ex.: **gari annan**, a town is there. In each case where it is used the consonant which follows it is reduplicated. **shi abbaba**, he is the great man. **shi addaidai**, it is all right. **shi assarakinmu**, he is our king. The **a** may sometimes stand by itself. Ex.: **shi a abokinmu**, he is our friend. **ni a**, is it I?

The substantive verb **ne**, when used in reply to a question, is sometimes placed after a complete verbal phrase. Thus in reply to the question, "Who is it you want?" the answer would be, **na zo wurinka ne**, it is you that I come to. In reply to a foolish question the answer is sometimes made, **na sani ne**, the meaning being, "you think that you know better than I do."

The verb **yi**, to do, or make, is used in several different ways. The following sentences illustrate its principal uses:—

ya yishi, he did it. **ya yi**, it is satisfactory (cf. English, it will do). **ya yi girma**, he has grown up. **sun yi nawa**, how many were there? **rana ta yi**, it is daylight. **ya yi shekara fuđu**, he is four years old. **na yi**, lit., I did, is often used in answering a question where we

should use "yes." **yi**, followed by **ma**, is used to denote too much (cf. p. 73). **yi** is also used to denote equality; thus, **wanan ya yi wonchan**, this is equal to that. **anayi da shi**, he is set upon.

ta is used idiomatically, especially after **yi**, as a connective particle. Ex.: **ku yi ta taf(f)ia**, march! forward! **ku yi ta yi**, go on with what you are doing. **ku yi ta tuba**, repent!

The verb **chi**, to eat, is used idiomatically. Ex.: **sariki ya chi gari**, the king captured the town. **anachin kasua**, or **kasua ta chi**, the market is being held. **fatake sun chi riba**, the traders made a profit. The expression **na chi**, when used by gamblers, means, I won. **ku chi gab(b)a**, go in front.

The expression **abinda na gani**, lit., the thing which I saw, is frequently used as an equivalent for, as far as I can see, or, in my opinion. Ex.: **abinda na gani**, **wanda ya fi anfani sai mu taf(f)i**, in my opinion, the best thing for us to do is to go.

It is not considered polite in Hausa to use the words **chiwo**, sickness, or **mutu**, died, in referring to the sickness or death of a friend or of a person of importance. In place of **mutu**, the word **ras(s)u**, was lost, is used. In place of **chiwo**, the expression **ba . . . da lafia** is frequently used. Ex.: **sariki ya ras(s)u**, the king is dead. **abokina ba shi da lafia**, my friend is ill. There are several other similar periphrases employed. Ex.: **wazirin sokoto ba ya gani yanzu**, the waziri of Sokoto is blind now.

Again, adjectives denoting physical defects which are applied to man are in many cases not applicable to beasts. Thus, a Hausa would not say of a horse, **guragu ne**, he is lame, but, **ba shi da kaf(f)a**, lit., he has not a foot; similarly, in referring to a blind horse, he would say, **ba shi da ido**, lit., he has not an eye.

The word **dama** (cf. chap. xii. 8(c)) is used with several

different meanings. Ex.: **hanun dama**, the right hand. **jin dama**, to feel better. **samu dama**, to get an opportunity; e.g. **gobe ina zua idan na samu dama**, I will come to-morrow if I get the chance. **ga dama**, to see fit. Ex. **ka yi abin da ka ga dama**, do whatever you think right. **dama dama**, moderately. **ya yi dama**, it is better so.

babu is used idiomatically in the phrase, **ba abin da babu**, there is nothing lacking.

sha, to drink, is used idiomatically; thus, **shan hiska**, to go for a walk; lit., to drink the wind. **shan en(n)ua**, to enjoy the shade. **shan wohal(l)a**, to get into trouble.

SOME COMMON COLLOQUIAL EXPRESSIONS.

ya yi arziki	it was fortunate
enna (often pro-nounced <i>ina</i>) labari	what is the news?
ban ji komi ba	I have not heard anything
mutumen nan han- kalinsa ya tashi	this man is very much worried (lit., his wits have arisen)
shig(g)a han^{ka}linka	be reasonable!
ya shig(g)a han^{ka}- linsa	he has recovered himself
kana yin magana hausa	do you speak Hausa?
kana jin hausa	do you understand Hausa?
aa amma ina so ka koiya mini hausa	no; but I wish you would teach me Hausa
kad(d)a ka yi ma- gana hak(k)a da sauri	do not speak so fast
enna marabin wa- nan da wanchan	what is the difference between this and that (lit., where is that which divides . . .)

babu marabi tsak-	there is no difference between
(k)aninsu duka	them ; they are all the same
daia ne	
wane lokachi ne	what time is it now ?
yanzu	
rana tana da zafi	it is a hot day
ba shi kai hak(k)a-	the price is too much
nan ba	
kana jin zabzabi (or	have you got fever ?
masas(s)ara)	
na ji dama kad(d)an	I feel a little better
kad(d)an	
ina murna da ga-	I am glad to see you
ninka	
kana iya karanta	can you read this writing ?
rubutunga	
ban karba ba	I do not believe it
ka ka sunanka	what is your name ?
yaushe zaka kama	when are you going to start work ?
aiki	
ka tabba zua sokoto	have you ever been to Sokoto ?
mi ya sameka	what is the matter with you ?
babu ruanka	it is no concern of yours
enna ruana da wa-	what have I got to do with this ?
nan	
ba yarona keauta	give my boy a present
ber yaronka ya kar-	let your boy take his "dash."
bi tukuichi	(tukuichi is the tip given to the messenger who brings a present)
ya bata mani zuchia	I am very sorry, I did not wish
da gaske ban so	this to happen
akayi hak(k)a ba	
ba na rikitua	I am not to be deceived
zuchiata ta fi rin-	I prefer this to that
jaya wonan da	
wonchan	

ka yi mini gafera	excuse me !
ban ji dadi ba	I don't feel well
wanan enna maa-	what does this mean ?
nansa (or enna azenchin wonan)	
bayenna (or gaya) mini	explain it to me
ka zo idan ka samu zarafi	if you have an opportunity, come here
rana ta yi kwarai	the sun is very hot
ina son taf(f)ia da farin wata	I like to travel by moonlight
kaka (or yaya) zaka yi	how are you going to manage ?
kilikili, or dokin allah, or malam bude litafinka	a butterfly. (1)="glitter"; (2) =God's horse ; (3)=mallam, open your book ! (the fluttering of a butterfly's wings being sup- posed to resemble the opening and shutting of a book)
dā balatache ne amma ya yi kiriki yanzu	before, he was a worthless fellow ; but he is doing better now
ka yi sauri na ƙosa	hurry up, I am tired of waiting (lit., I am ripe)
kawo mani ƙuna rua muna so mu ƙare gini nan amma rua ya ƙwache	bring me some pure water
woni ya bani laba- rin abinda ka yi ya che da ni ka ji ka ji	we intended to finish this building, but the rain prevented
ya rigaya ya taf(f)i	a certain man told me the news of what you did ; he said to me, Listen to my news ¹
ya rigaya ya taf(f)i	he is gone already

¹ The expression *ka ji* in a sentence like this denotes gossip as opposed to correct information.

ka	shig(g)a	ne-	begin to seek him
	mansa		
takalmi	dubu	ya	he met a caravan of a thousand traders gamu

PROVERBS¹ AND PROVERBIAL EXPRESSIONS.

giwa	awani	gari	a great man is a nobody where no one knows him (lit., an elephant is a hare in another town)								
zomo			<i>litera scripta manet</i> (lit., if you write, the writing remains; if you keep [a thing in your mind] it flees away)								
idan	ka	rubuta	ya	despise not little things (lit., the grass that you despise may pierce your eye)							
tab(b)atta	idan	ka	kiyaye	ta	gudu	a libel hurts worse than a spear- thrust (lit., a made-up story sur- passes a thrust [of a spear] in injury)					
chiawa	da	ka	rena	5	da	babu	wawa	gara	da	wawa	half a loaf is better than no bread (lit., than no fool, better a fool)
ita	ta	kan	tsokane	kowa	ya	chi	ladan	kuturu	ya	yi	he who takes a leper's pay cannot refuse to shave him; i.e. if a man takes money for a job he must go through with it, how- ever distasteful it may be
maka	idanu			alberkachin	kaza	kadangari	shi	kan	sha	ruan	thanks to the fowl, the lizard finds water to drink in the pot (if there were no fowls there would be no water put out). This is aski
dauraren	magana	ta	fi	ka	da	mashi	chiwo				

¹ The word proverb may be rendered in Hausa by *ker(r)in magana*, which is used to denote an innuendo, or any hidden meaning.

Many of these proverbs are found in different forms in different parts of the country.

said when a man gains some benefit through no virtue of his own

karambanin akwia it is no business of the goat to
ta gaida kura salute the hyena; i.e. if a man meddles with that which does not concern him, he has only himself to thank for his misfortune

haukan (or haukar) it is madness for the fowl to marry
kaza amren mu-
suru a cat (the meaning is practically the same as the preceding)

10 jini ba ya maganin blood is no cure for thirst; i.e. a
kishirua ba similar thing is no substitute for the real thing; or, a thing employed improperly does no good. The latter use suggests the impossibility of benefiting by stolen goods

berin kashi achik- "hoarding your money won't pay
(k)i ba ya maga-
nin yunwa your debts"

dere rigan mugu night is a cloak for the evil man
mache da takobi a woman with a sword is a thing
abin tsoro of fear; used as a sneer at the woman who tries to ape the man

kowa ya yi ƙaria "Be sure your sin will find you out" (lit., whoever tells a lie, it will confound him)

15 kowa ya chi shin- whoever eats borrowed rice eats
kaf(f)an ranche that which is his own; i.e.
tasa ya chi though you borrow your rice, it is your own that you eat; the man who tries to live on credit must pay eventually; borrowing won't save expense

kowa ya yi samako
yā futa da rana
kayan samako da
mareche akan-
ḍamreshi

yakuan munafiki ba
na mutum daia
ne ba

mugun mia ba ta
karewa atukunia

zo kura ta ga sania
tana lashe dia
tata ta che ma-
suabu su kan chi
da rana, wanda
ba shi da abu sai
shi dangana (a
variant of the last
clause is maras abu
sai da dere)

lifidi ya fi kafadan
dilali gagara ba-
ture ajia

ko ba agwada¹ ba

he who starts very early must rest
at mid-day
if you want to start very early you
must make ready over night
(lit., the load for an early
start must be tied up in the
evening)

“False to one, false to all” (lit.,
the seasoning of a hypocrite is
not for one man alone; it is
customary for a farmer who
grows **yakua** to send presents
of it to all his friends: so, too,
does the liar with his lies)

bad soup never gets finished in
the pot; i.e. things which you
dislike you can never get
rid of

the hyena sees a cow licking her
calf and says, “those who have
can eat by day; he who has not
must live in expectation”; the
proverb is used to denote igno-
rance (as the hyena imagines
that the cow is about to eat her
calf) and jealousy

a coat of mail is too heavy for a
broker's shoulder, too big for
the Arab as stock-in-trade; i.e.
the king's uniform is not an
article of trade

even without measurement a

¹ **agwada**, from **gwada**, to measure or compare the size of anything.

linzami ya fi ba-
kin kaza

bridle is (obviously) too big for
a fowl's mouth ; used in regard
to that which is obviously im-
possible

da auren karua gara
kiwon zakara

better keep a cock to lay eggs than
marry a bad woman ; i.e. you
can obtain some advantage from
a cock when it fails to lay eggs
by eating it ; but you can ob-
tain no good from a bad woman

ba dukan ruan
sam(m)a ne da
chiwo ba ruan
gainye

It is not the beating of the rain
that hurts, but the drippings
from trees ; supposed to be said
by monkeys, who, after shelter-
ing from a rain-storm, bring
down upon themselves a shower
of rain-drops as they jump from
branch to branch. The mean-
ing is, that it is the petty ills of
life that hurt most

25 tsofon doki mai-
san(n)e

an old horse is crafty

halbi awutsia ya fi
kuskure

" Half a loaf is better than no
bread " (lit., to hit in the tail is
better than to miss)

chiye chiye ya fi
chainyewa

to eat a little at a time is better
than to eat up all at once ; i.e.
you should not squander your
resources at once

mugun gatarinka ya
fi sari ka ba ni

a tool that is your own, even if it
be bad, will cut better than a
borrowed one (lit., your own
bad axe cuts better than " give
me one ")

aikin banza makafo
da waiwaiye

a fruitless task is like a blind man
turning round to look ; an ex-

30 **funtu ya yi darial
maitsumma** pression applied to an attempt which is regarded as hopeless
the naked man laughs at the man in rags; i.e. the naked man fails to see that even a ragged man is better-off than himself

**haifua maganin mu-
tua** the begetting of a son is the medicine for death; i.e. a man who begets a son will have some one to preserve his remembrance after death

**deren tuo ba kwana
da yunwa ba ne** the night of a supper you do not sleep hungry; i.e. having to wait for food does not mean going without it (used as a remonstrance against impatience)

**zua da wuri ya fi
zua da wuri wuri** to come (late) with a cowry is better than to come very early (empty handed). An untranslatable pun on *wuri*, which means a cowry shell, and early. The meaning is, it is better to be slow and sure

**haukar bani maga-
ninta ungo** the madness of begging (lit., "give me") its medicine is "take it!" i.e. the remedy for persistent begging is to give what is asked for

35 **yau da gobe shi ya
sa alura ginin
ribia** to-day and to-morrow (i.e. perseverance) makes a needle dig a well
**dan dengi tuonsa
ba shi (yin) rua** a relation's food is not water; i.e. if you ask a relative for food he will give you more than plain water

mutane dem(m)in men are a bundle of ground nuts ;
gujia ne i.e. it is as impossible to secure
unity amongst a number of men
as it is to tie up a bundle of
ground nuts

ramin karia ba shi the hole of a lie is not difficult to
wiyar kurewa¹ probe to the end ; i.e. it is easy
to detect a liar in his lies

kwodayi mabudin vain desire opens the door to
wohal(l)a trouble

40 rubaben hakori ya spoilt teeth are better than an
fi baki wofi empty mouth ; i.e. an in-
different thing is better than
nothing at all

kafar woni ba ta yi the foot of one man cannot walk
wa woni taf(f)ia for another ; i.e. no man can
do another's work

ban ji ba ban gani “I did not hear, I did not see,”
ba ta rab(b)aka da separates you from the place of
zauren tara fines ; i.e. keep clear of mischief
and you will not be liable to
punishment

en(n)uar giginia na shadow of fan-palm ! at a distance
nesa ka(kan) sha men enjoy you (the ka or kan
ki is an abbreviation for su kan).
The fan-palm, owing to the
height of its foliage from the
ground, throws its shadow at a
distance. This proverb is ad-
dressed to a man who lavishes his
bounty outside his own house
(cf. “charity begins at home”)

mahakurchi mawa- the patient man is the rich man
dachi

¹ kurewa used of a place from which there is no outlet.

45 **yau da gobe kayan** to-day and to-morrow are God's possession ; i.e. continuity is the prerogative of God
allah

maganin kiyeya ra- buwa the cure for hatred is separation

kowa yi keta kansa the evil that a man does (recoils on) himself

ramar bashi ta fi kibarsa the leanness of a debt is better than its fatness ; i.e. it is better to pay off your debts than to make them greater

sai anfas(s)a akan- san(i) bidi only when a rout occurs is a fast horse known

50 **fađe fađe ba yi ba ne** talking is not doing

jiki ya fi kune ji the body surpasses the ear in hearing ; i.e. if a man will not listen, he will gain his experience in his person

zumunta aƙafa ta ke relationship is a matter of the feet ; i.e. if a person does not take the trouble to go to see his relation, the relationship becomes of no account (cf. "out of sight out of mind")

zumu zuma ne a relation is as honey ; a play on the words *zumu* and *zuma*.

dunia maché da chik(k)i che the world is like a woman with child ; i.e. as you cannot tell whether a woman will bear a son or daughter, so you cannot tell what fate has in store for you

55 **wiya mawuchia** (or **mafuchia**) difficulty is a thing which passes away : a saying attributed to the bush cat (*musurun tofa*)

		when hesitating whether to run out of a bush-fire and be killed or to stay and be singed
abinda	akashuka	that which has been sown is that which will come up; i.e. as a man sows, so shall he reap
shi kan tsira		
yaro bai san wuta	ba sai ta konashi	a boy does not know the fire till it has burnt him; "a burnt child dreads the fire"
zomo ba shi ka-	muwa dag(g)a	a hare is not caught by sitting down
zamne		
sanu ba ta sanu	zuwa	going slowly does not prevent arriving
60 abin banza hanchi	babu kafa	a worthless thing is a nose without nostrils
banza farin ido	babu gani	a bright eye that cannot see is worthless
mu je mu gani ma-	ganin makariachi	"let us go and see" is the medicine for a liar; the witness of a liar needs to be supported by the evidence of one's own eyes
maganin kad(d)a aji		
kad(d)a ayi		the medicine for "let it not be heard" is "let it not be done"; i.e. if you don't want a thing to be heard of, don't do it
hanu maimia aka-	lasa	the hand that has soup gets licked (of cupboard love)
65 magana zarar bunu		a word spoken is as the pulling out of thatch; i.e. as a straw pulled out of the thatch cannot be replaced, so a word spoken cannot be recalled
yunwa abaki afuta		oh, hunger, you have had something given to you, rest! (said

		to a persistent beggar to whom something is given)
abin sawa chik(k)in	daki ya fi daki	the things for placing in a house exceed the house in difficulty ; i.e. it is of no use having built a fine house if you have nothing to put inside it
rashin sani ya fi dere dufu		to be without knowledge is worse than (to be out in) a dark night
butulu kaman chik-(k)i		an ungrateful person is like the stomach (which is always wanting more and is never satisfied)
70 wiyar buki rashin abin buki		the difficulty of the feast (arises from) the absence of the wherewithal (to provide) the feast ; i.e. any one can be luxurious, the difficulty is to obtain the means wherewith to provide luxury
komi ya bache han-kuri a babu (or ne babu)		everything goes wrong where patience is lacking
rashin fađa ya fi neman gafara		avoidance of quarrelling is better than the quest for pardon : i.e. it is better not to quarrel than to quarrel and then ask for forgiveness
kama da wane ba wane ba ne		the likeness of any one is not the person himself ; equivalent to English proverb, "all is not gold that glitters"
gur(i)bin ido ba ido ba ne		the socket of the eye is not the eye itself ; the meaning is the same as that of the preceding
75 mutum maganin mutum		man is the medicine for man ; i.e. only man can outwit (or get the better of) man

ba dadi tana gid-
(d)an na koshi "not nice" keeps house with "I am satisfied"; i.e. only a man who lives in luxury can afford to say of anything, It is not nice (i.e. can afford to be discontented)

yunwa maganin
muguniar daf(f)ua hunger is the remedy for bad cooking; cf. "hunger is the best sauce"

don hanunka ya yi
doi ba ka yen-
kewa ka yes because your hand smells badly, you do not cut it off or throw it away; i.e. you do not abandon a relation because he does a slight wrong

laifi duk na kura
ne amma bamda
satar waq(d)ari a hyena has many faults, but it does not steal string; i.e. no man is altogether bad

80 don tsananin yun-
wa ba ayi mia da
giz(z)a giz(z)a even in stress of hunger soup is not made of spiders; i.e. however great your need, you must use suitable means to accomplish your end

bab(b)an da ba wuri
yaro ne
fađin rua ba zurfi a grown-up man who is without a cowry is but a boy

kowa ya kas kifi
goransa the width of a river is not (a guide to its) depth; i.e. a broad river is not necessarily deep, or, "appearances are often deceptive"

bukin wata doka
bukin wata kun-
dumi whoever kills a fish (it is for his own) basket; i.e. a man's acts come home to himself

85 dakir na tsira ya (or the desire of one woman is plaited hair, the desire of another is a shaven head; i.e. different things please different people

 "with difficulty I escaped" is

ta) fi dakir akaka- mani	better than "with difficulty I was caught"
aje (or rik(k)e) kar- (r)enka don karen gid(d)an woni	keep a dog for yourself, because of the dog in another man's house ; i.e. be prepared with the same weapons as those with which you will be attacked (cf. "set a thief to catch a thief")
talauchi kankanchi	poverty is degradation ; i.e. there is nothing like poverty to make a man feel small
mutum da gishi- rinsa en ya so ya daf(f)a ƙafo	a man who has got salt of his own can cook a horn if he please ; i.e. a man who is rich can waste his salt on that which is un- eatable
aikin gona da wiya kad(d)an ya kare da daqin chi	farm work is laborious, but when it is finished the eating is pleasant
90 tamaha wad(d)a ta han(n)a malam noma sab(b)o da hatsin zakka *	it is expectation that hinders the mallam from farming, because of (his hope for) tithe corn ; i.e. a mallam will not take to agri- culture because he relies upon others to feed him ; or, reliance upon others breeds improvi- dence
lafiar jiki arziki ne	health of the body is good for- tune : used by a man who has failed in a dangerous enterprise, but who consoles himself that he has escaped unharmed
abokin sariki sariki ne	the friend of a king is himself king ; a piece of flattery (bam magana) used to a courtier

komi nisan dere that which is far away at night
gari ya waye (will be near when) the day dawns; i.e. a hidden mystery will become clear if you only wait

kworia ta bi kworia a calabash should follow a calabash; if it follow a wooden dish it breaks; i.e. a man should associate with men of his own class; if he associate with those of a higher class he will come to grief

en ta bi akoshi ta

fas(s)he

95 dama mun so zua we wish all the more to go to the town now that the king of the town has sent for us; a proverb used by a man who has tried successfully to pick a quarrel with another. **birni** represents the object in dispute, **sariki** the person who has accepted the challenge to fight

birni bal(l)e sa-

riki ya aiko

talauchi ba za ya poverty ought not to take away freedom; i.e. you ought not to take advantage of a poor man

kauda yanchi ba

ba ja ba ne turan- it is not the foreigner with a red skin who is master, but the rich man (of whatever nationality he may be)

chi maidukia shi

ne abba

en kana awo auna if you want to measure out anything, go to the man who has the bag and measure; i.e. if you want anything, ask the owner for it; do not ask his servant

ga maitaiki

sabo da mayata being accustomed to misfortune is the medicine for the (unknown) future; used of a rich man who was formerly poor

maganin wota

rana

100 **allah shi kai dum-**
 (m)u ga harawa
 ko ba shi chi shi
 birgima

kuruma magana che
don tuon gobe ake-
wanke tukunia

anema jini ga fara

komi fađan dorina
ba ta fid(d)a kada
ba

105 **zomo ba bawan**
giwa ba dawa su
ka tara

abin chik(k)in aljifu
malakan mairiga
ne

God may bring a lizard to the dried leaves; if he does not eat he lies on top of it. The **dum**(m)u, lizard, is specially fond of the **harawa** leaves; even when he cannot eat it he likes to be near it; i.e. may God bring me to the war; even if I do no fighting I shall be in the thick of it
 "silence gives consent"

the pot must be washed for to-morrow's food; i.e. hard work to-day will prove to have been the preparation for something good to-morrow

let blood be sought for in a locust. A locust is supposed by the Hausas to be bloodless; the proverb is used to express that which is inconceivable

however much the hippopotamus fights, it cannot drive the crocodile out of the river; i.e. you cannot separate those whom nature has joined together

the hare is not the slave of the elephant, (only in) the forest do they meet together; a proverb used by a poor man who has been brought into some connection with a rich man when the rich man attempts to treat him contemptuously

that which is in the pocket is the property of the owner of the cloak; i.e. all that a slave or a

	son has belongs to his master or father
dan banza rairai ne ko andunkula shi ma ya rushe	a worthless man is like sand; if you press it together it falls to pieces again
karamin sani ku- kumi	small knowledge is as the tying of a man's hand to his neck; i.e. a little knowledge is a dangerous thing
kar(r)e ka mutu da haushin kura	dog! you will die of your spite against the hyena. The dog hates the hyena, but is never able to get the better of it. Said with reference to unsuccessful attempts by an enemy to injure the speaker
110 kaska ka mutu da haushin kifi	tick! you will die of your spite against the fish. Similar to the foregoing, ticks being unable to injure fish
a reshin sani kaza ta kwana akan demi da yunwa	for lack of knowledge the fowl slept hungry on the bundle (of corn); used of opportunities missed through ignorance
enda woni ya ki da yini, nan woni yi ke nema da kwana	the place in which one man refuses to spend the day, another chooses (seeks for) for sleeping in. "One man's meat is another man's poison."

SOME COMMON SAYINGS.

hankuri maganin dunia patience is the world's medicine

komi maiwiya shi- everything that is difficult comes
na da makarinsa to an end

gadon gid(d)a alal the inheritance of a house is
ga rago a source of worry to the idle man

yunwa ta ke maida hunger makes a boy into an old
yaro tsofo man

koshi shi ke maida satisfaction makes an old man into
tsofo yaro a boy

kowa ya yi chiniki every one who trades in lies will
ƙaria ya yi bian have to pay truth; i.e. he who
gaskia tells lies in joke will be held to
 his word to his cost

gid(d)a biu maganin the remedy against a conflagration
gobara is to have two houses

kad(d)a kowa ya let not any complain of another,
kuka da woni ya (in doing so) he complains of
kuka da kansa himself; i.e. he is the cause of
 the injury which has been done
 to him by another

halshinka ya jawo it is your own tongue that draws
maka magana ba out evil words, not (that of)
woni ba another. The meaning is the
 same as that of the preceding

enda maiguda ya je the traveller with patience will
anhankura mai- arrive at the place whither the
taf(f)ia ya je man who runs is going

mutum en ya che if a man says that he can swallow
ya hadi gateri an axe, (do not vex him by ex-
riƙe masa ƙota pressing disbelief, but conciliate
 him by offering to) hold the axe
 handle; i.e. it is of no use to
 cause needless vexation to those
 who boast

maganin gari da the remedy for a distant town is
nesa taf(f)ia travel

ba mugun sariki sai	no evil is done by a king, (the responsibility for the) evil
mugun bafadi	belongs to his counsellors
babu laifi babu tu-nani	where there is no wrong there is no remorse
kar(r)e bakinsa na zaki na wai abashi	the dog looks as if it wanted something to eat; lit., the dog, its mouth of sweetness, it is said let something be given
jinjiri ba ya san babu ba	a baby won't take No for an answer; used as a reply to a man who persists in asking you to do that which is impossible.

KEY TO EXERCISES.

I.

DID you understand ? I understood. The man mounted the (or a) horse. The men went (or went away). We are traders. The king is old. The trader came. It is I. The headman has a slave. I have a slave. The king has a horse. The woman has a girl. Are you the headman ? I am the headman. The woman went away ; she is old. The slave heard. I am old. The trader is a slave.

ni sariki ne. shi bawa ne. yaro ha hawa (or ya hau) doki. yarinia ta taf(f)i. ke mache che. kun ji? mun ji. mutane sun zo. fatake su ke da doki (this form would seldom be used except in answer to a question). sariki ne da bawa. sariki ya ji. fatake su ke da yara. ni ne (or ke) da shi. bawa ya zo. yarinia ta ke da doki. ita yarinia che. kai tsofa ne. ke tsofa che, or, tsofa ki che.

II.

What did the boy tell you ? He said (or says) there is not enough water in the house. Did the woman go ? What woman was it that came ? It was the girl whom you saw. Whose horse has run away ? It is the stranger's horse. What did these men say to you ? I did not hear (or understand). What news did he tell you ? He said that the man whom you sought did not (or has not) come. All right, I have seen him. Who has the king's horse ? I do not know ; I did not see the horse. The boy says that

the king's slave has the horse. What you told me is not so. Which road did you follow? I followed the caravan road (lit., the traders' road). Who told you the news? The man whom you saw in the house.

mutum wanda ka nema ke nan. bako ya bi hainya wadda ka fafa masa. wonan mache diyar wonchan mutum ta ke. wonchan mutum (or more idiomatically mutumennan) dan bako nan ne. yaron nan dan wanene ne? shi dan bawan sariki ne. yarinia ba ta ji ba labari da ka fafa mata. ta che yaro ya gudu. wa ya gaya (or fafa) mata hak(k)a? bawa wonda ka gani chik(k)in gid(d)a. kai wanene? ni bako ne. dan wanene kai? ni dan sariki ne. wanene wonchan? bawan falke ne. mi ka ji? abinda na ji shi ne labarin da na gaya maka. dokin wanene sariki ya hau? dokin bako wanda ya bika. machen nan ita (or ta) ke da yarinia wadda ka gani.

III.

This man said that he did not know who brought the money. Do not tell any one the news. One mounted a horse, one mounted a donkey. Who are you? It is I, your boy. When did the carpenter bring the handle? I do not know. The merchants ruined each other. The people dismounted, and every one went to his house. Do not tell anybody in your town what I told you. This boy told me that he was a stranger, he said that no one knew him. The master of the house said that he himself did not know.

wosu masugudu akan hainya sun fafa mani labarin nan. wache hainya sun bi. wosu sun bi hainya nan wosu sun bi wonchan. kowa ya san(i) abin nan. ba wanda ba ya sanshi ba. kowoni mutum ya kawo kurdinsa. kowoninsu ya

taf(f)i gid(d)ansa. enna surdin dokin nan. ya fadi
akan hainya. maidoki dakansa ya nemeshi, amma
ba ya ganshi ba koenna. jakin wanene yaro ya
kawo. jakin falke, or, na falke ne. yara sun buga
junansu. kad(d)a ka buga kanka.

IV.

Is this house yours or theirs ? It is not ours, it belongs to the headman whose son you saw in the market. It was not these men (or, these are not the men) who went¹ with me to your town. Whose wife is this ? She is my wife. This she-goat is mine. The traders finished their business (lit., they did their business, they finished). Where are they now ? They have just gone out from the market and gone to their town. Where is your friend ? He has gone to our headman's place. Is this money² yours or hers ? Neither (lit., no) ; it is theirs, not ours. Is the farm that I saw yours, or whose is it ? It is ours.

malam ya che yaro wanda ka kawo ba ya son
karatu (ba), or, ba ya so ya yi karatu (ba). malam
ya koiya ma dansa rubutu. ba ya koiya ma nawa
komi ba. ya yi chinikin jakinsa na bashi dokina.
sariki ya che ma fatake kad(d)a su kawo kayansu
chik(k)in kasuarsa. masukaya sun dauka kayansu
sun taf(f)i. kaya da sun dauka nawa ne. maika-
yanga ya taf(f)i tare da abokinka. enna kaya ? ban
gani kaya nawa ba.

V.

Whence does this man come ? He told me that he came from Kano. I don't know what has brought him (or, why

¹ When the subject to which the relative refers is a personal pronoun in the nominative case, the relative is omitted in Hausa and the relative idea is expressed by two co-ordinate sentences in the same person. Ex.: *ni ne na fadi*, it was I who fell ; *ita che ta gudu*, it was she who ran away. But if the personal pronoun is in the objective case, it is omitted in Hausa and the relative is used. Ex.: *na nema wanda ya fadi*, I sought him who fell.

² The Hausa text should read *kurdin*.

he has come). What (lit., where) is the use of your house ? It does not keep out the rain (lit., prevent the rain from entering the inside). When we came back, we saw all our loads spoilt. Where is your father ? He is coming. Do you like travelling with me ? Yes. What are they doing now ? They are eating their food. What are you bringing ? What we got in the market. What is that ? A saddle, bridle, stirrups, and horse trappings complete. I am taking them to the headman of the town.

mutum wanda ka gani jia ya zo. ya che shina zua kuma gobe. yarona ya che rua ya han(n)a masa taff(f)ia. enna anfanin magana irin wonan na sani ba gaskia ba ne. karia ka ke yi. abokinka ya bani abinchi; jia ban chi komi ba. saanda muka ji labari muka tashi muna taf(f)ia dere da rana, muka zo nan. dokin nan enna anfaninsa, or, enna anfanin dokingga ? jia ya fadi yau kuma ya fadi. domi kana (or ka ke) zamna nan ? ina neman abinchi. sariki yana shig(g)owa gari yana zua yanzu. mun taf(f)i kasua mun samu abinda mu ke so duka. saanda muka shig(g)a gid(d)a muka zamna muka chi abinchi.

VI..

I do not know what we are going to do now. If you go to him, he will tell you the news. Every one who comes to my house, I feed him. That woman says she is not going till we come (or, said she was not going till we came). If you do not tell (lit., give) me the truth, I shall go (or, I am going). He says that he will tell you the truth if you will see him to-morrow. Do you wish to travel (or, do you like travelling) by day or by night ? To travel by night is troublesome (lit., with trouble), but if you like I will make the attempt. Can you travel ? I cannot (lit., shall not be able). I want to sleep for my eye is sore (lit., sick). I told

him to bring me my gun ; he said that he was going to clean it. (The last clause might equally mean, he says that he is going to clean it ; the actual tense is shown by the context.)

na fada masa ba zan ganshi ba sai gobe, domin
 babu anfani ganinsa yau, or, ganinsa yau ba shi
 da anfani. ba wanda ya fada gaskia (or babu mai-
 fadin gaskia) chik(k)in garin nan. abinda na gaya
 maka jia ka yi shi, or, ka yi abinda na gaya maka
 jia? aa ban yi ba, or, ban yishi ba. kā yi abinda
 na gaya maka? ba na iya ba. mutanen nan suna
 so su baka gaskia amma suna jin tsoro. zamu
 taf(f)i gobe. idan mu ka komo mua ganka kuma.
 ni ba zan taf(f)i ba nā jiraka ka komo. kulum na
 kan taf(f)i kasua na kan yi chiniki da fatake. idan
 na aike yaro shi kawosu sa zo. sa zo. ina so ka
 wanke bindiga nan. ba zan iya ba. dā zani
 wurinka. dā za ka (or dā kana so ka) taff(f)i, or,
 dā zaka taf(f)ia.

VII.

Go to the king and tell him to send his messenger to me. I want to ask him whether he has been given anything to eat. He says that money has been given to him, but that food has not yet been given. Have the men come (lit., has it been come with the men)? Not yet, they are are coming. Tell them not to be afraid, they are not going to be driven away. Will they be allowed to go? If the king says that they are to be allowed, they will be allowed. Do you think that they will come this month or next? They will not come this month. Are they coming, or are they not coming? I finished this work the day before yesterday, let me be given some more. Has the war finished? No; war never ceases.

idan anyenka rago kad(d)a ka ber mutane su chi

nama yanzu domin idan suka (or sun) chi ba zasu so taf(f)ia da nesa ba. saanda manzo ya zo kad(d)a ka bershi (or kad(d)a abershi) shi shig(g)a gid(d)a shi zamna awoje har na komo. enna akesamu (or anasamu) abin nan? ban sani ba ba asamu irinsa anan. kad(d)a ka ber yaronka shi (or ya) hau rakumina domin (or don) kad(d)a shi fađi. bani rua dag(g)a rijiar chik(k)in gid(d)anka (lit., well of the inside of your house), domin ba ni da abin da zan sha, or, ba ni da komi na sha (lit., I have nothing of drinking). ka gaya masa idan ya zo wurina (lit., to my place; a literal translation of the English given would not be idiomatic Hausa) gobe ba zan ganshi ba. karia akeyi ba asamun gaskia wurinsu (ba). na ji dadi da zuanka.

VIII.

Give me more to eat, this is not enough. All right, I will increase it. My slave has gone to seek the boy, but he has not found him; you, there, go and seek for him and bring him here. I want you to take this piece of cloth to the broker for him to sell; if he sells it take the money, buy me a ram, and bring back here the rest of the money. Is this horse for sale? No; it was sold yesterday. I want to buy a camel. Where is one to be found (lit., where is it found)? The owners of the camels are in the market, buying and selling. Can this river be crossed? No, it cannot be crossed, it never dries up. Do you wish the king to give you a canoe in order that you may cross? The king says that you are to give him what belongs to him. All right, I will give it up.

abokina ya tarieni a hainya. na gam(m)u da fatake chik(k)in daji sun kwanta (or suna kwanche) a en(n)ua na tardasu don su kaini gari. tashi ka kawo mani rua en sha. na chik(k)a goran rua da

safe amma ya zuba (or zube) yarona ya zubdashi. kaka ka bata litafi nan? ban san(n)i ba na same-shi ya bache. tafas(s)a mani rua. rua ya tafas(s)a (or tafas(s)u). bani tafas(s)ashen rua. saanda andaffa abinchi ka gaya mani. bani daffafen abin-chi. nama ya daffu. taf(f)i kasua ka saiyo mani surdi. maisurdi ya ki sayerwa. arassa surdi chik-(k)in kasua. ka taf(f)i ga wani ka saiyo.

IX.

I want you to go to the king and tell him that I thank him for the present which he has sent me. Whence did these traders come? From Yola; they are on their way to Kano with ivory. How long have they been travelling? They have been two months on the road. I want a camel; if I give you a horse in exchange for your camel, will you agree? No; I have not a camel to give you, only a pack ox. Had I known this, I would not have come to you. Did you see him? Yes, when I went to his house I found him sitting at the door of his house with his son, who is called Joseph. In olden time the men of this country were wont to fight with one another. Tell the carriers to get up and stand in line—no, not like that; they must line up; I do not want them to stand with intervals between.

taf(f)i ga (or wurin) abokina ka fafa masa (or mai) ina zua gareshi. ina so en yi magana da shi bis(s)a bat(t)un doki. tunda ni ke ban tab(b)a¹ ganin irinsa banda (or sai) yau. mutanen da ka gani masuzua gonake sun fit(t)o dag(g)a chik(k)in gari, ba su kwana awojen gari don tsoron yaki. domi su ke jin tsoro yanzu tunda turawa su ka zo babu sauran yaki (lit., no remainder of war). da babu yaki da ka ga garurua kus(s)a da kus(s)a (or kus(s)a da juna) koenna akasa nan. yanzu banda

¹ lit., touched; this is the usual way of translating “ever” before a verb.

kango ba ka ga komi ba achik(k)in daji. angina garin nan gab(b)an yakin tukur sarikin kano, an-chishi tun ba ka zo ba. mi zaka bani maimakin (or amaimakin) wonan ?

X.

Where has the owner of these sticks gone ? How many loads have you ? I have many (lit., they are many). All right, go and get ready and bring all your loads here very quickly. Is it long since this merchant came to this town ? Yes, it is many years since he came. In a few days (lit., in these days) he will start to go to his house. The king made a proclamation to the effect that the people should repair the huts in their compounds. In the Hausa country there are many kings ; besides the king of the town, the man who looks after the market is called the king of the market, the attendant at the gate is the king of the gate ; there are also many others. What kind of monkeys are there on the banks of the river Benue ? There are an unlimited number of kinds ; those that are commonest (lit., surpass as to plenty) have faces like dogs. Send to the horsemen (and tell them) to saddle up (lit., make saddles) quickly. Have the donkeys been brought ? Not yet, only the camels. Come and help me.

chik(k)in haus a angina dákuna da tubali anrufesu da tukurua da chiawa aikin maza ke nan mata su kan ɗeb(b)e chik(k)in ɗaki. aksi kifi chik(k)in kasua ? aksisu. sariki ya yi doka kad(d)a asare itatuan kusa da gari, yanzu bayi su kan taf(f)i nesa su saro itachen wuta. wad(d)a-nan irin takalman da ni ke so. ba arassa garurua (or garuruka) aksar (or achik(k)in kasar) kano. hausawa su kan zamna chik(k)in gari fulani masu-shanu su kan zamna chik(k)in ruga. ka gaya wa (or ma) sarikin jirigi shi aiko mini jiragensa (or

da jiragensa) duka acketaren nan ina so en ketare gulbi. awakin nan ba nawa ba ne; kamo akwiata dag(g)a chik(k)insu ka kore saura dag(g)a chik(k)in gid(d)a. aroi makafi dayawa achik(k)in kano, da wađ(d)ansu malamai ne yanzu ba su iya koiya wa (or ma) yara karatu. dag(g)anan zua kano kwana nawa ne ahainya. achik(k)in kwanakin nan ayi rua.

XI.

What is the price of this camel? It is cheap; its price is not great, 150,000 cowries. No, it is dear; make me a reduction. Well I will reduce it for you by 2,000. No, (reduce it by) 5,000. Well, I will reduce it for you by 3,500. All right, I agree; that makes 146,500 (lit., 146 zambar and 500 cowries). Do not count your cowries six at a time, but count them by fives. How many times have you been to Sokoto? I have never been to Sokoto, but I have been three times to Wurno. Here, caravan-leader, divide this money amongst the carriers; pay them a thousand each. Let three men get up; let two of them draw and bring water, let the third man of them seek and bring wood. How many horses are brought? Ten. How many of them are yours? Not one. (For this use of *ko*, cf. p. 19.) I am a poor man; I have not even a single cowrie. When are you going to do this work? I have no opportunity (at present); I will do it some time.

kurdin rakumi chik(k)in kasuar kano dag(g)a zambar dari da asherin (or miya wa asherin) har zambar dari shid(d)a, na doki dag(g)a zambar hamsin har zambar dari uku. kurdin jaki kotanchin rab(b)in kurdin doki ne. kurdin bawa nawa ne tunda turawa ba su zo kano ba? yarinia akansayer da ita zambar metin akansayer da yaro minya wa hamsin. kowache rana ka kan gani bayi kaman dari biar chik(k)in kasua. ina da doki

uku ḍaia chik(k)insu yina da bayा (lit., has a back, cf. p. 87) ḍaia kuma ba shi da kaf(f)a (lit., has not a foot), ḍaia kuma na badashi aro ga abokina, shi ya sa ni ke taf(f)ia aḳas(s)a. kurdin ƙwoi nawa ne chik(k)in ƙasar hausा (or chik(k)in hausа). hau-sawa ba su chin ƙwoin kaji sai na zabi. idan baƙo ya tambayi ƙwoin kaza su kan kawo masa. ƙwoin da su ke kawowa rab(b)insa duk batache ne (lit., spoilt). battun kurdin ƙwoi da na tamba-yeka ba ka gaya mini ba. kurdinsa alokoja dayawa guda ḍaia ḍari ne amma akano kurdi asherin asherin ne.

XII.

Do you prefer a male or female camel ? I prefer a male camel, because it is stronger than a female. This mare is faster than your horse. A she-goat is more useful than a he-goat. Who is this ? He is my brother. Has he the same father and mother as you have ? No ; we have (only) the same mother. In Hausaland, any man who belongs to your town (lit., he with whom you have a town in common), if you meet him in another country you would always (lit., only) call him your brother. A gentleman (lit., a big man) would not act thus. This load is too heavy for me. It is a lie ; it is lighter than all the others (lit., it has not weight like the rest). It is true ; but I am a small boy ; it is better for you to give me a small load. This room is small ; it is (too) confined for me. Give me some boiling water. Are the cakes baked ? Yes, they are baked. A worthless man never speaks the truth ; he is utterly shameless (lit., there is a lack of shame to him).

taƙobin nan da tsada ya ke (or yi ke), or taƙobin nan ya faye tsada, kurdinsa ya yi mini yawa. nuna mini wani wanda ya fi wanana araha. wani irin abinchi bakaken mutane su ke chi ? hausawa

sun fi chin dawa. minene dawa? wani irin jan kwaya ḫankane mata su kan nik(k)a shi aduchi su kan dak(k)a shi achik(k)in turumi. yorubawa su kan chi doiya ba su iya daukan kaya da bahaushe ke dauka sai rab(b)i hak(k)anan hausawa su kan che. yaushe zaakare abinchi (lit., when will it be finished)? ina jin yunwa. tsofon nan dan uwana ne anhaifemu gari ḫaia, matata kanua tasa che. achik(k)in hausa ba ache bab(b)an mutum yina chiwo anfi fad(d)an ba shi da lafia. na jin tausayen abinda ya sameka. abokanmu sā yi murna da komowanmu.

XIII.

My friend, do not go to our house ; let us stay together and start at the same time in the morning. Can you tell me how this man died ? No I do not know exactly, I have only just returned from a distant place ; but I heard news that he mounted his horse, went to the market, fell off, and died straightway. Really ! Yes, that is so. Here, horse-boy, wait a little till I come back ; I am not going far, and I want you to wait for me here. Will you come in the evening, or to-morrow morning ? I am bound to come this evening. This boy's master made him do this work, and he was compelled to do it. I had great difficulty in finding the way. Where did you pass the night ? I slept at a town called **sabon-birni** (lit., Newtown) : I lost the way from there. What caused you to lose the way ? It was the river that prevented me from crossing (lit., passing). Yes, that is so ; it often does so. Tell the carriers to get up immediately, as I wish to start. In Hausaland it is never so cold as it is in England.

yaushe (or wani lokachi) ka tashi ? saanda na samu takerdarka saanan (or kana) na tashi. domi ka ded(d)e ahainya abinda na gani ka yi taf(f)ia (i.e. as far as I saw you travelled) sanu sanu. da ka yi

sauri, da kana nan tun dad(d)ewa, or, da ka ded(d)e da zua. enna zan fura wuta? fura koenna, kad(d)a ka dameni kuma sai abinchi ya daf(f)u, saanan ka komo. kai madugu! naam. maz(z)a ka tara fatake. rafin nan ya faye zurfi ya kamata masudawaki su chi gab(b)a masujakai su bisu ahankali. daura kaya daidai kad(d)a su fafa arua kad(d)a jakai su shig(g)a rua gab(b)a daia sai su bi juna su shig(g)a daia daia. tunyaushe ka ke achik(k)in kasar hausa? mi ka ke tamaha (or tsamani)? ina tunanin ko na tashi gobe. woni woje zafin dere ya kus(s)a zafin rana. kad(d)a ka makara.

HAUSA ALPHABET.

Letters.	Unconnected.	Connected only with the preceding.	Connected on both sides.	Connected only with the following.	Pronunciation.
أَلِفْ Alif	ا	ا	—	—	Not pronounced
بَا Ba	ب	ب	ب	ب	English <i>b</i> ¹
تَا Ta	ت	ت	ت	ت	„ <i>t</i>
چَا Cha	چ	چ	چ	چ	Soft <i>ch</i> as in <i>church</i>
جِيم Jim	ج	ج	ج	ج	English <i>j</i>
حَا Hha	ح	ح	ح	ح	Strong <i>h</i>
خَا Kha	خ	خ	خ	خ	<i>kh</i> , or hard <i>ch</i> , as in Scotch <i>loch</i> ¹
دَال Dal	د	د	—	—	English <i>d</i>
ذَال Zal	ذ	ذ	—	—	„ <i>z</i>
رَا Ra	ر	ر	—	—	„ <i>r</i> ¹
زَا Za	ز	ز	—	—	English <i>z</i> , usually pronounced the same as <i>ذ</i>
سِين Sin	س	س	س	س	English <i>s</i>
شِين Shin	ش	ش	ش	ش	„ <i>sh</i>
صَاد Sad	ص	ص	ص	ص	„ <i>s</i> , pro- nounced the same as <i>س</i>
ضَاد Dàd	ض	ض	ض	ض	English <i>d</i> or <i>l</i>

¹ For fuller explanation of the sound of these letters, cf. pp. 7, 8.

Letters.	Unconnected.	Connected only with the preceding.	Connected on both sides.	Connected only with the following.	Pronunciation.
ت Ta	ت	ت	ت	ت	English <i>ts</i> , sometimes <i>t</i> , also frequently used to represent hard <i>d</i> or <i>dt</i> sound ¹
ظ Tsa	ظ	ظ	ظ	ظ	English <i>ts</i> , very seldom used in Hausa
عَain	ع	ع	ع	ع	Not pronounced
غَain	غ	غ	غ	غ	English hard <i>g</i>
فَا	فَا	فَا	فَا	فَا	English <i>f</i>
كَاف	كَاف	كَاف	كَاف	كَاف	ك, a sub-palatal guttural <i>k</i> ¹
كَاف	كَاف	كَاف	كَاف	كَاف	English <i>k</i>
لَام	لَام	لَام	لَام	لَام	" " l ¹
مَيم	مَيم	مَيم	مَيم	مَيم	" " m
نُون	نُون	نُون	نُون	نُون	" " n
هَا	هَا	هَا	هَا	هَا	" " h
وَاو	وَاو	وَاو	وَاو	وَاو	" " w
يَا	يَا	يَا	يَا	يَا	" " y

The reader who is acquainted with Arabic will observe that ت and ض, which represent *th* and a sort of palatal *d* respectively in Arabic, are pronounced *ch* and *l* in Hausa. The letter ض is, however, very rarely used.

¹ For fuller explanation of the sound of these letters, cf. pp. 7, 8.

The Arabic language contains several distinctions of sound which are not found in Hausa at all. Thus no clear or uniform distinction is recognized by the Hausas between *j* and *ذ*, *س* and *ص*, *ح* and *ه*.

The letters *alif* and *ain* are used in Hausa simply as the bearers of the vowel-sounds, and are frequently interchanged; cf. *ita* اٰت and *عٰت* she; the presence of an *alif* does not necessarily imply that the syllable is long, or that the accent rests on that syllable. The letter *ء ain* is not at all commonly used by the Hausas except in words which they have borrowed from Arabic. Many words when they stand at the end of a line or sentence, especially in poetry, have a final *ا alif* or *ي y* which they would not otherwise take.

Hausa Vowels.—The vowel sounds used by the Hausas are: *a* ا as in father, *e* ئـ pronounced like *a* in fate,¹ ئـ or ا as *i* in ravine or *ee* in feet, ا a shortened *e* or *i*, e.g. *لِتَافِي* or *لِتَافِي*, writing; it is also used for *i* in a closed syllable, i.e. when it is preceded and followed by a consonant as in *لِنْكِي* لِنْكِي, to roll up. When ا occurs in a closed syllable it is sometimes pronounced *a* as in rag, sometimes *e* as in beg, thus *فَارِيْفَتْ* فَارِيْفَتْ, very white. The long vowel *o* is written ئـ, thus *رُوْغُو* *rogo*, to ask; *o* in a closed syllable is written ا, thus *كُونْغَا* *konga*, a plain; the sound *u* as in flute is written ئـ, or occasionally ا, thus *سَامُو* *samu*, to find; *u* in a closed syllable is written ا, thus *مُسْكَا* *muska*, musk.

Diphthongs.—The diphthongs are *ai* ئـ, pronounced like *i* in nice, thus *مِيْتَا* *maita*, witchcraft; *au* اـ pronounced like *ow* in how, thus *بُوتَا* *bauta*, slavery; and *ئـيـ*

¹ In modern Arabic the sound of the Italian *e* is often represented thus اـ, cf. Wright's "Arabic Grammar," I. 6, rem. *e*. The sound of اـ inclines in later times and in certain localities from *a* to *ē*, just as that of *fatha* does from *ă* to *ɛ*.

oi, pronounced like *oi* in *loiter*, thus بُكَّوْ *tokkoi*, seven; iu يُوْ, like *ew* in *shrew*, *shiu* شُيوْ, silence. Diphthongs in closed syllables are written with the first vowel of the diphthong only, e.g. حَيْنَا for *hainya*, دَوْنَا for *dawoinya*.

Accents.—As the emphasis laid on different syllables differs a good deal in different localities, very sparing use has been made of accents. They have only been employed where the emphasis to be placed upon a syllable is very pronounced or specially liable to be misplaced.

Hamza.—The sign *hamza*, which the Hausas have borrowed from the Arabs, and which denotes the cutting off of the stream of breath which can precede or follow a vowel, is more often omitted than inserted.

The student is reminded that he must be prepared to find considerable variety in the systems of writing adopted by different Hausa mallams. In the specimens of Hausa writing contained in this grammar an attempt is made to represent the method adopted by the best educated and most representative Hausas. The divisions between words are also differently made by different writers; pronouns and prepositions are sometimes joined on to substantives or verbs and sometimes written as separate words.

In the selected readings which follow no attempt has been made to correct the native writing so as to produce uniformity.

THE LORD'S PRAYER.

عَبِيمُو وَنَدَهْ بَيْ تِكْنَ سَمَّا . أَطَرْكَبِي سُنْنَكَ *
 سَرَوْتَرَكَ تَادُو . أَبِنَدَ كَبِي سُو أَيِشْ تِكْنَ
 دُونِيَا كَمَرْ يَدَ أَكْنِيَسَ تِكْنَ سَمَّا * كَبَامُ رَانَنْغَ
 أَبِنَنْ يِنِي * كَغَافِرَانَامُ لَيَقِنُمُو كَمَرْ يَدَ مُوكُمَ
 مُنَا غَافِرَتَا مَوَدَنَدَ سُكَنِيَ مَمَ لَيَبَ . كَدَ كَكِيمُ
 وُرِنَ حَرَبَا . أَمَا كَبِنْتِيمُ دَغَ شَيَطَانَ . غَمَا
 سَرَوْتَا دَعِيكُو دَغِرَمَا نَاكَ نِي حَرَأَبَدَا * أَمِينَ

TRANSLITERATION.

ubammu wanda ke chik(k)in sam(m)a, atsarkake sunanka; sarautarka ta zo: abin da ka ke so ayishi chik(k)in dunia kamar yad(d)a akeyinsa chik(k)in sam(m)a. ka ba mu rananga abinchin yini. ka gafarta mamu laifinmu kamar yad(d)a mu kuma muna gafarta ma wad(d)anda su kan yi mamu laifi, kad(d)a ka kaimu wurin jaraba, am(m)a ka chechemu dag(g)a shaitan: gam(m)a sarauta da iko da girma naka ne har abada. amin.

NOTES AND ANALYSIS.

عَبَّامُو ubammu, our father. mu, 1st p. pl. inseparable poss. pron. (cf. p. 25). -nmu is frequently pronounced (and sometimes written) -mmu.

وَنْدَكَبِيْ wanda ke, who art. The fuller form of expression would be وَنْدَكَبِيْ wanda ka ke, lit., who thou art.

سَمَّ sam(m)a, heaven, is a borrowed Arabic word denoting the heavens or the firmament.

أَطْسَرْكَكِيْ atsarkake, let it be sanctified. cf. E. 30. mu tsarkaka zuchiamru, we cleanse our hearts.

سَرَوْتَرَكِيْ sarautarka, thy kingdom. The word sarauta usually denotes the territory governed by a king, not the sovereignty of the king. To express this latter idea it would be better, perhaps, to use the Arabic word mulki. The feminine suffix -rka is used, as sarauta is feminine, cf. p. 24.

أَيْشِيْ ayishi, let it be done. For use of passive imperative, cf. p. 40.

كَمَرْ يَدَ kamar yad(d)a, like as. r, the feminine form of the connective, is used instead of n, as kama, likeness, is feminine; the expression kaman yad(d)a (or yed(d)a) is, however, frequently heard.

أَكِيْنِسَا akeyinsa, lit., let there be its doing. The prefix ake is used to denote the passive of the continuous present, cf. p. 38.

رَانِنْغُ rananga, this day. For use of the demonstrative pronoun -nga, cf. p. 12.

أَبِيْنِيْ abinchin yini, the food of to-day. yini is frequently used as a verb, meaning to stay at a place for a day.

كَفَارْتَا ka gafarta, thou didst forgive. gafarta, or yin gafarta, to forgive or excuse; cf. gafara, pardon!

مَامُو mamu, to us. For uses of ma, cf. p. 51.

سَكَبِيْ su kan yi. kan is used in a frequentative or habitual sense, cf. p. 34.

وَرِنْ wurin, lit., the place of, is very commonly used as a preposition, cf. p. 51.

جَرَبَيْ jaraba, trial or temptation.

حَرَابَدَيْ har (or hal) abada, for ever, from Arabic حَدَّيْ eternity.

A WAR SONG.

A SONG of Abdallah, the son of Fodio, on the occasion of the repulse of Yunfa, king of Gobir, from an attack upon the town of Rega Fako.

يَنْ عُوا مَنْ غُوبِيَ اللَّهُ مُنْيِي اِيمَنْتِي دَصَلَّا
 حَرَّ جِهَادِ دُنْكَ جَلَّا مُنْكَشِي دَنْغِي نَدَلَّا
 سُنْ سَنِ سُو سُنْيِي تَرِكِ 3

سُو سُوا نِي غُوبِرَاوا مُنْكَشِي الْكَافِرَاوا
 سُو دَسَائِنْ آسِبِنَاوا سُنْتَبُو دُنْ فَادِرَاوا
 سُنْ تَبُو سُو دُكْ دَسَرِكِي 6

بَابُ بَامَا سَنْ تَهَاتا تَنْ كُتُو سُو سُنْ كَنَّا اتا
 رَايِ كَسْكُو مُنْكَشِنَا سُنْبِرُو لَيْما دَمَانَا
 سُنْ سَنِي دُنْ بَابُ دُمِكِي 9

باب سارور وينغا ١٢
 يائي بوبوا دكينا
 سُنْ تَقُوْ دُكْ بَابُ فَنْقا سُنْ كَذَاتَ حَرْ مَحِيَّقا
 سُنْبُرُو سَاشِ غَمِيلٍ

انغرمو سُنْكَ بَرْسُ ١٣
 دُكْ دَرَافِمَ غَوْنُسُ
 مَيَا مَيَا مُنْكَ كَسٌ سَرَفِي يَعِيشِ وَنْسُ
 مُنْكَ كَسٌ بَرْدِي دَغْرِكٍ

ماس لبدي دُكْ نَعَادَا ١٤
 مُنْكَ كَسٌ دُنْ عَبَادَا
 دُنْ مَسْمُو رِيبَا دَلَادَا
 بَابُ وَحَلَا بَابُ آيِكٍ

غُوبِراوا كُنْيِي رَاكٍ ١٥
 كُنْكَذَمْ فُوقَا تُمَاكٍ
 بَيِّرُو بَلْكِي دَتِيِّكٍ

غُوبِراوا كُنْيِي لَعَنَا ١٦
 كُنْ تَقُوْ دُنْ كَوَدَ سُنَا
 كُنْكَذَمْ كُو دُكْ كَهْدَا مَاسُ دِنِي مَاسُنَّا
 مَاسُالَعَادَا غَسَرِكٍ

دَكْثَىٰ دَىٰ كُىٰ تَتُوْبَا
مَنْدُولْ ذِيَنَا تَسْوَبَا
حَرْ تَمَنْتَكَا تَبَابَا
تُكْنِيْلْ بَأَوْ تَتَابَا
مُنْكَبِيْسُ بَأْبُ طَمْكِ 27

كُوِّانَا يَوْ غَامْ ذَامُو
كُوْ فَتَا سُوْ بَا سُسَامُو
سُنْ شِغْنِيٌّ فُنْتَ دَرْمُو
دُنْتَطْوُرُنْ مَاسُكَامُو
مَاسُورَوَادَ دَكْلَكِ 30

دُوكِيَّمُو غَاتَ غَامُ
دَوْرِانْ سُنْسَامُ نَامُ
دُنْ تَابَلَلَهْ بَاسُ بَامُ
أَبُ كَطَنْ سَيْسِيٌّ تَكَامُ
ذَاسُنِنْ تَارَا دَغْمَكِ 33

يُدْبَ يَفْنَفْنَتَ دُذِيَا
حَرْ سَرَكِيٌّ سُنْدِيِّيٌّ كُمْدِيَا
سُنْ سَنِيٌّ يَا يَبَتَ سُمِيَا
يَغْدَانُو مَاسُنْنِيَا
بَأْبُ لِبَدِيٌّ بَأْبُ دُوكِ 36

يَغْدَانُو، أَسْتَعُو
يَنْ حُواْبِيٌّ مَاسُبَغَّو
سُنْكَ دَأْكَ دَكْلَغُو
مَاسِيْنَ دَأْكَ دَأْكَ دَأْكَ
ذَأْسُ غَادُولْ سَرَاكِيٌّ 39

مَاسُرِيَغَنْ دَنْغُ عُكْ سُنْكَ كُورِي سَنْسَنْكْ
 دَاسُبِنْكْ حَرَ غَرِنْكْ آنِيَنْسُ ثِنْ حَطِنْكْ
 سُ فِنَبَا كُو كُنْيِي رَاكِ 42

ثِنْ كُتُو مُو مُنْجِي دَافِ ثِنْ بَعْنَتُو يَيِي سَافِ
 غُوِبِرَاوا كُنْيِي بَافِ دَامُ الْفَاضَأَوْ يَافِ
 بِدَ دُو مُو دَامُ دَاكِ 45

يَعْفُبَاوا كُنْ يِي وَاشِ كُنْتَقُو دُنْ يَادَ مَاشِ
 كُنْتَقُو كُنْ دَوْكَ بَاشِ دَامُ حَفَا بَابُ فَاشِ
 دُنْ كُجَتَ بَيِّ غَبَاكِ 48

وَنْسُ ثِنْ مُذَبَّدَ بِيَنَا دُوكِيَسْ تَبَعِي دِيَنَا
 غَاسُ سُنْ دَمْ بَاسْفِيَنَا هُوَمِير الْمُؤْمِنِيَنَا
 مُنْكَ سَامُ مَنْيِي سَرَاتِ 51

TRANSLITERATION.

yan uwa mun gode allah	mun yi imanchi da salla
har jihadi donka jalla	mun kasshe dengi na dal(l)a ¹
sun sani su sun yi tarki ²	

	mun ka(s)she alkafi- rawa	su su(a) ne gobirawa
	sun taf(f)o don ƙadi- rawa ³	su da sashin asbi- nawa ⁴
6	sun taf(f)o su ⁵ duk da sarki	
	chan kwoto su sun kazata ⁶	babu fama sai ta mata
	sun bero laima da mata	rayi ⁷ kasko mun ka(s)- sheta
9	sun sani don babu dumki	
	babu saruru ⁸ wa yunfa	ya yi bobowa da kunfa
	sun taf(f)o duk babu ƙanfa ⁹	sun kazata har ma- haifa
12	sun bero sashi ga maiki ¹⁰	
	ingaramu sun ka ber- su	duk da rakuma ga wansu
	mayya mayya ¹¹ mun- ka kassu	sarkaki ¹² ya fanshi wansu
15	mun ka kas barde ¹³ da garki ¹⁴	
	masulifdi ¹⁵ duk na fad(d)a ¹⁶ *	munka kassu don ibada
	gurguri ¹⁷ duk ba mu tada ¹⁸	don mu sam riba da lada
18	bab ¹⁹ wohal(l)a babu aiki	
	gobirawa kun yi raki	kun taf(f)o ku duk da zaki ²⁰
	kun ka zam ƙoka ²¹ tumaki	kun yi sassaka ²² ta jaki
21	ya bero falke da taiki	

* In this and in many other cases the Hausa scribe has written a d but b d represents the correct pronunciation.

	gobirawa kun yi la'na	kun taf(f)o don kauda sunna
	kun ka zam ku duk kahunna ²³	masudinini ²⁴ masu- zanna ²⁵
24	masualada ²⁶ ga sarki	
	da ka che ²⁷ dai kuy tatuba ²⁸	munduwal ²⁹ zina ³⁰ ta soba ³¹
	har tamantaka ³² ta baba ³³	tukunyal bawa ³³ ta taba
27	mun ka(s)hesu ³⁴ babu tsamki	
	koïna yau gamu zamu	ko fit(t)a su ba su samu
	sun shige kunchi da ramu ³⁵	don ta tsoron masu- kamu
30	masuwarwada ³⁶ da kulki	
	dukiyammu ³⁷ gata gamu	dauri ³⁸ en sun samu namu
	don ta allah ba su bamu	abu kad(d)an sai suyi takamu
33	zasu chin tara da gumki ³⁹	
	yunfa ya ƙankanta dunya	har saraki sun yi kumya
	sun sani ya bata sumya ⁴⁰	ya gudano masuchin- ya ⁴¹
36	babu lifdi babu doki	
	ya gudano masu- taggo ⁴²	yan huware ⁴³ masu- faggo ⁴⁴
	masuyin ƙaki da kal- go ⁴⁵	sunka kore yunfa raggo
39	zasu gadowal saraki	

	masurigan uku ⁴⁶	zangu	sunka kore sansanin- ku ⁴⁷
	zasu binku har garin- ku		aniyansu chin hat- sinku
42		suy kiba ku kun yi raki	
	chan kwoto mu mun ji zaki		chan fa funtu ya yi saki ⁴⁸
	gobirawa kun yi baki ⁴⁹		zamu alkalawa ⁵⁰ yakı
45	fid(d)a zomo ⁵¹	zamu dakı	
	ya'kubawa ⁵² kun yi washi		kun taf(f)o don yada mashi ⁵³
	kun taf(f)o kun dauki bashi		zamu hakka ⁵⁴ babu fashi
48	don ku jita ⁵⁵ fai ga baki		
	wansu chan muzab- zabina ⁵⁶		dukiyassu tafi dina ⁵⁷
	gasu sun zam fasi- kina ⁵⁸		mu amir-al-mumini- na ⁵⁹
51	munka samu mun yi sarki		

TRANSLATION.

	Brethren, we thank God ;	We perform acts of faith and prayer ;
	Even holy war for Thee the Exalted One :	We slew the breed of dogs,
3	They know (now) that their task was beyond their strength.	
	We have slain the heathen ;	Who were they ? The men of Gobir.
	They came for the sake of (fighting) the fol- lowers of Abd-el-kadr :	They and half the men of Asben,
6	They came, all of them, together with (their) king.	

There at Kwoto they fled,

They left (for us) tents and women,

9 They know that there is no repairing.

There is no one so foolish as Yunfa,

They came all of them, there was no one left at home,

12 They have left half (their number) to the vultures.

Their chargers they left behind,

Their great ones we killed,

15 We slew their horsemen, both light and heavy.

All the mail-clad counsellors,

All the foot-soldiers, we did not choose between them,

18 Without trouble, without labour.

Ye men of Gobir, you were fearful;

You became like unto sheep,

21 That leaves behind (it) the merchant and its bag.

There was no fighting, save of women,

We destroyed life as though it had been a bowl,

They know that there is no repairing.

He made much spluttering and froth,

They fled even to their birth-places,

Their camels, too, for others,

The thorn-bush saved some;

We slew them in the service (of God),

To get profit and reward,

You came, all of you, with your lion-like king;

You ran away like a donkey

Ye men of Gobir, you
have brought a curse
upon you:

You all became like
women

You came in order to
turn aside the right
way,
Who blacken (the teeth),
and are in female at-
tire,

24 Who make obeisance before the king.

Had you known, you
would have repented!

Even the girdle of Baba,

The golden bracelet of
Soba,
The tobacco pipe of
Bawa,

27 We have taken them without a blow.

To-day behold us; we go
everywhere;

The thick bush and holes
did they enter,

They cannot even go
forth;
For fear of those who
take captives,

30 Of those armed with hatchets and clubs.

Behold us, behold our all,

Formerly, when they
found that which be-
longed to us,

(Even if we said) for
God's sake, they did
not give it us,

(For any) little thing
they seized (our goods),

33 Now they will have to pay fines and ransoms.

Yunfa would humiliate
the world;

They know that he de-
stroyed spiders' webs,

Even kings feel ashamed;

He fled from a bare-legged
people,

36 Who had neither coat of mail nor horse.

He fled (from) the men
with short shirts,
Who make their huts
out of the kalgo-tree ;
39 They will be the heritors of kings.

Who live in reed huts,
who possess but a
woman's load,
These are they who drove
away the coward Yunfa.

They whose apparel costs
but 300 cowries,
They will follow you to
your country,
42 They will fatten while you tremble.

They drove away your
army,
Their purpose is to seize
your corn ;

There at Kwoto we tasted
the sweets (of victory),
Ye men of Gobir, ye have
guests with you ;
We who had to drive out the hares are coming to
45 (your) houses.

There the naked found
fine cloth.
We are coming to Alka-
lawa to war ;

Ye men of Yakuba,
ye sharpened (your
swords),
Ye came to collect a debt,
48 Therefore hear it openly from my mouth.

Ye came to cast the
spear,
We will do that which is
right without delay,

Some there were waver-
ers ;
Behold them, they have
become profligates,
51 We have found and made him king.

Their wealth was more
(to them) than their
religion ;
We, the prince of the
believers

NOTES.

The king of Gobir was the most powerful king in the Hausa States prior to their conquest by the Fulani, Fulbe, or Fulahs, as they are variously called. The author of this song was Abd-illahi, son of Fodio, who is probably to be identified with the copyist of F. in "Specimens of Hausa Literature." Yunfa, king of Gobir, had made an attack upon Othman at Ruga Fako, and had been defeated with much loss. Subsequent to the battle of Ruga Fako, and, apparently, to the composition of this song, Yunfa was defeated and killed at Kwoto, and Alkalawa, the capital of Gobir, was captured by the Fulahs. The battle to which this song refers took place about the year 1804.

¹ *dal(l)a*, a rare word for dogs; also the name of the first king of Gobir.

² *tarki*, a Sokoto word denoting an impossible task.

³ *kadirawa*. The reference is to the sect founded by Abd-al-kadr, of Silani, of Bagdad, 561 A H., i.e. 1165 A.D. Si Ahmad ben Idris, Sheikh of the Kadirawa order, sent missionaries into N. Africa during the early part of the 19th century. The majority of the Fulani, including Othman dan Fodio and his adherents, belonged to this sect.

⁴ *asbinawa*, people of Asben, a name given to one of the Tuarek tribes.

⁵ *su*; another reading is *wai*, they say.

⁶ *kazata*, probably a Sokoto word meaning to run away; or perhaps we should read *sunka zata*, they thought. In this case we should translate, "they thought that there would be no fighting except with women" (cf. line 19).

⁷ *rayi*, i.e. *rai yi*. *rai* is masculine, but is here treated as feminine for the sake of the rhythm; *yi* denotes "like." cf. A. 6.

⁸ *sarewa* is applied to a useless, foolish person.

⁹ *kanfa*, a Sokoto word equivalent to *saura*, remainder.

¹⁰ *maiki*, or *meke*, a species of eagle or vulture.

¹¹ *mayya mayya*, usually written *mainya mainya*.

¹² *sarkaki*, sometimes written *sirkakia*, a thorny bush which grows near water. The meaning of the passage is, that some secured their safety by hiding in the bush.

¹³ *barde*, cavalry without shields.

¹⁴ *garki*, cavalry with shields.

¹⁵ *masulifdi*; *lifdi*, or *lifudi*, is a quilted shirt worn by horse soldiers.

¹⁶ *fad(d)a*, the king's council.

¹⁷ *gurguri*, or *guriguri*, properly a runner in front of a horse, so foot soldiers generally.

¹⁸ *tada*, lit., to raise up, hence to choose.

¹⁹ The MS. reads *babu*, but for the sake of the rhythm the *u* must be elided.

²⁰ *zaki*, lion, a title applied to a king.

²¹ *koka*, a Sokoto equivalent for *kaman*, like.

²² *sassaka*, "to jog" (of a donkey).

²³ *kahunna*, i.e. Arabic *و* the fem. form of *they*, used here in order to rhyme with the other lines in the verse.

²⁴ *masudinini*. The three last syllables must be scanned as two for the sake of the rhythm.

²⁵ *masuzanna*, *zan(n)e* is a woman's cloth.

²⁶ *masualada*, lit., those who perform the custom. It probably refers to the performance of *afi*, a form of obeisance.

²⁷ da kache is apparently equivalent to da kun sani, had you known (cf. p. 55 n.).

²⁸ tatuba. For this use of ta cf. p. 87.

²⁹ munduwa, pl. mundaye, a bracelet.

³⁰ zina, another reading is zinaria, which, however, spoils the rhythm. zina is probably a contraction for zinaria.

³¹ Soba was the uncle of Yunfa. The ring and other loot mentioned were well known heirlooms.

³² tamantaka, a Tuarek word denoting an Asben girdle.

³³ Baba and Bawa were also uncles of Yunfa.

³⁴ ka(s)he, here used like chi, to capture, not necessarily implying destruction.

³⁵ kunchi is often applied to the thorn fence and rami to the ditch surrounding a town. The passage may mean, "they have taken refuge inside their towns."

³⁶ warwada or walwada, a long-bladed hoe or hatchet. The reference is to the inadequate weapons of the Fulani.

³⁷ dukiyammu, a euphonic variation of dukialmu. The meaning is that the speakers possessed nothing but that which they were wearing.

³⁸ dauri, a shortened form of dawuri, formerly.

³⁹ gumki, the money paid to ransom a captured slave.

⁴⁰ sumya, spider's web. The meaning apparently is, that in his hasty flight through the bush he broke the spiders' webs.

⁴¹ masuchinya. The Fulanis in these days did not wear trousers. Cf. Fr. *sans culottes*.

⁴² masutaggo; taggo, another form of tugua, a short, armless shirt.

⁴³ huware, a Fulani word denoting the reed shelters used by the Fulani herdsmen.

⁴⁴ faggo, or paggo, a Fulani word denoting a woman's luggage carried in a bag or net.

⁴⁵ kalgo. From the bark of the kalgo tree are made cords to tie up the reeds of the house.

⁴⁶ 300 cowries, i.e. about threepence.

⁴⁷ sansani, lit. camp, here used for army.

⁴⁸ saki, or soaki, a valuable dark blue cloth.

⁴⁹ yin bakö means to have a guest to stay.

⁵⁰ alkalawa was the capital of Gobir.

⁵¹ fid(d)a zomo, for masu fid(d)a zomo. The meaning apparently is, that the speakers had originally to dispute their tenure with animals. They here endeavour to glorify their present success by comparing it with their former insignificance.

⁵² Yakuba was the predecessor of Yunfa. ya'kubawa signifies men of Gobir.

⁵³ yada mashi, lit., throw spear. The expression is applied to the first war waged by a king after his accession

⁵⁴ hakka, Arabic حکایت, right, or truth.

⁵⁵ jita: ta, refers to magana, which is understood.

⁵⁶ muzabzabina, Arabic, waverers. In this case, and in the three following lines, the a is added to the Arabic form for the sake of scansion.

⁵⁷ dina, Arabic, religious worship (cf. addini).

⁵⁸ fasikina, Arabic, profligates.

⁵⁹ amira-l-muminina, Arabic, a title given to the Sultan of Sokoto. The Hausa form is sarikin musulmi.

THE CAPTURE OF KHARTUM AND THE DEATH OF GENERAL GORDON.¹

رَانَا دَاكَمَشِ آفِي يَكْ تُندَ سَابِي حَلْمَرِيَشِي
بَابُو زَمنَوَا * مُتَنَبْ بَاشَا آنَكَشِيدُسْ * مُتَنَبْ مَهَدِ
كُمَا آنَكَشِيسْ دَيَوَ حَلَدَرِي حَلَاعِبَا * مُتَنَبْ بَاشَا
سُنَكَبِيرْ وَنِ وُرِي سُنَكَدُو وُرِنِ مَهَدِ سُنَكَشِي
مُنَجِي بَابُو قُتَوا يَوَ كُتْشِيدُمْ كَدَنْ كُنَتَقِي غِدَا
دَدَرِي بَاشَا يَغُدُو * مَهَدِ يَثِي تُو حَكَ دَامِي
مُسَبِيشِ * مَهَدِ يَبَاسُ دُكِيَا يَثِي كُتَقِي اِنْ
كُنُسُو كُزُونَ شِكَنْ سَدَسَنَا اِنْ بَكْسُو بَا كُتَقِي
غَرِنَكُ * سُكَيِي هَرَنْ * يَكُوو شَانُو اَكِيَنَكَ دَرَفِي
اَكِيَنَكَ يَكُوو كُرَدِ دَيَوَ يَبا مَاسُبَاطَا يَثِي تُو وَنَنْ

¹ A description by a Hausa native in the Mahdi's camp.

بَانِيْسُو شِكُوَانَا سَيْ مُنْتِشِ دَعْكُنْ آلَهَ * سَعَنْتَبَ
 آكَتَشِي دَأْصَبَ يَسَا مُتَبَّى سَكَتَقِي غَيْزَ غَرَّتَمَ
 وَدَنْسُ كُمَا غَارِبَوا مَهَدِ شِنَدَغَ كُدُو * مَهَدِ يَتَاشِي
 أَكَيْسِي بُوسَا دُكَ سَكَتَقِي دُوَ غَرَّتَمَ مُتَبَّنْ خَرَّتَمَ
 سَكَتَاشِي أَكَعَمُ أَنْبَطَ وَنَنْ دَوَنَنْ سُنْبَغُنْ بِنْدِغَا
 حَلَدَرِي * سُنْبَطَ بَا سُلَيْا شِغَبَا * أَنْبَطَ حَرَّغِرِي
 يَوَبِي دَجِيجِ مَهَدِ يَشَعَ غَرِي مُتَبَّنْ بَاشَا دَسْكَجِي
 حَكَنَنْ دُثِيرِسْ تَبَثِي . كَدَنْ مُتَبَّنْ مَهَدِ سُكَسُوْكِي
 مُتَمْ يَكَنِيْسَدَ بِنْدِغَ * سُكَكَمَ مُتَمْ كَمَنْ عَشِيرِنْ *
 بَاشَا يَثِي بَا دَأْشِغُدُو بَا حَرَّ أَكَكَمَشِ * أَنْبُغُدِشِ
 دَبِنْدِغَ أَكَسَارِشِ دَتَفُوبِ * مَهَدِ يَثِي أَكَوُو كَنْسَ
 أَكَسَرِشِ أَكَدَوِكِي نَاءِنَسْ أَكَجِدَبَشِ ثِكَنْ رُوا
 أَكَكَوُو كَنْسَ وُرِنْ مَهَدِ * مَهَدِ يَثِي أَرْبِي
 عَدَانِسَ يَثِي كُنْيِي مُوْغَنْ آبُ دُومِ كَكَكِشِيشِ *
 يَيِّيْيِي فُشِ يَتَاشِي يَكُوْهُو سَنْسَنِ دَمَرِيْشِ *

TRANSLITERATION.

rana da akakamashi anyi yaki tunda safe hal
 mareche babu zamnawa. mutanen basha an-
 ka(s)shesu: mutanen mahadi kuma anka(s)shesu
 dayawa hal dere hal asuba. mutanen basha
 sunka ber woni wuri sunka zo wurin mahadi
 sunka che mun gaji babu futawa yo ku chishemu
 kad(d)an kun taf(f)i gid(d)ada dere basha ya gudu.
 mahadi ya che to haka zamu yi mu sameshi:
 mahadi ya basu dukia ya che ku taf(f)i en kun so
 ku zona chik(k)in sansan(n)ina en ba ku so ba ku
 taf(f)i garinku. sukayi murna: ya kawo shanu
 akayenka da rakumi akayenka: ya kawo kurdı
 dayawa ya ba masufad(d)a ya che to wanana ba
 ni so shi kwana sai mun chishi da ikon allah:
 saanan fa akatashi da asuba ya sa mutane sunka
 taf(f)i gab(b)az ga khartum wadansu kuma ga arewa:
 mahadi shina dag(g)a kud(d)u. mahadi ya tashi
 akayi busa, duka suka taf(f)i zua ga khartum,
 mutanen khartum suka tashi akagamu anafad(d)a
 wanana da wanana suna bugun bindiga hal dere:
 suna fa(d)a ba su iya shig(g)a ba. anafad(d)a
 har gari ya waye da jijifi mahadi ya shig(g)a gari
 mutanen basha da suka ji hak(k)anan zuchiarsu
 ta bache. kad(d)an mutanen mahadi suka soki
 mutum ya kan yesda bindiga. suka kama mutum
 kaman ashirin: basha ya che ba zashi gudu ba
 har akakamashi: ambugeshi da bindiga akasareshi
 da taköbi. mahadi ya che akawo kansa akasare-
 shi akadauki namansa akajefashi chik(k)in rua.
 akakawo kansa wurin mahadi. mahadi ya che
 arufe idanunsa ya che kun yi mugun abu domi
 kuka ka(s)sheshi: ya yi fushi ya tashi ya komo
 sansan(n)i da mareche.

TRANSLATION.

On the day on which the city was captured the fight was carried on from morning till night without any respite. Many of the Pasha's men and many of the Mahdi's men were killed. (This went on) till evening, till the early dawn. The Pasha's men left a certain place and came to the place where the Mahdi was and said, we are tired and have had no rest to-day ; give us something to eat. If you come to the house to-night the Pasha will run away. The Mahdi said, it is well ; we will do so ; we will capture him. The Mahdi gave them goods ; he said, go if you wish, or stay in my camp if you do not wish to go to your own town. They rejoiced ; he brought them cattle, they were killed ; a camel also was killed (for eating). He brought much money, he gave it to the soldiers. He said, it is well ; I do not wish that he (the Pasha) should sleep before we capture him, by the power of God.

Then they rose up in the early morning. He caused his men to go to the east towards Khartum, others to the north, the Mahdi himself was at the south. He rose up and blew a trumpet, they all went to Khartum. The men of Khartum rose up ; they met, they fought one with another. They fire guns, they fight till the evening, they are not able to enter. The fight went on till break of day, till the early dawn ; (then) the Mahdi entered the town.

When the Pasha's men heard this their heart failed. When the Mahdi's men pierced any one (with a spear) he threw away his gun. About twenty men captured the Pasha. He said that he would not run away till he was captured. He was shot with a gun, he was cut with a sword. The Mahdi said that his head was to be brought. It was cut off and taken ; his body was thrown into the water, his head was taken to the place where the Mahdi was. The Mahdi said, let his eyes be shut. He said, you have done a wicked thing ; why did you kill him ? He was angry ; he rose up ; he returned to the camp in the evening.

THE OWL, THE HAWK, AND THE KITE.¹

تَاسُونِيَا * مُوجِيَا تَىْ سَاتَا تَاكَوْ ثَكْنْ كُوغُنْتَتا
 تَبُوبِيْ * شَافُو دَشَرُوا سُكَتَلَرْ طُنْطَابِيْ دُكَ سُكَبِيْ
 أَبُدوتَا . أَنْ بَسْسَا مُوتَبَا كَدَ سُكُوهُو غَدَاجِنْسُو *
 مُوجِيَا تَسَاوُ لَا بَارِ تَبُوبِيْ * سُنَابَدَنْتَا تَشَغَا ثَكْنْ
 كُوغُونْ إِثِيْ * بَا تَقْتَا سَيْ دَدَرِيْ . شَرُوا دَشَافُو
 سُكَسَمَلَابَارِ مُوجِيَا نَا تَارِيْ دَجمَنَا * سُكَكَرَا جَمَنَا
 سُكَتَنَبِيَنْتَا * جَمَنَا تَبِيْ بَا تَدَلَابَارِ . سَيْ أَتَنَبِيْ
 كَدَا مُوجِيَا تَنَا غَدَنْسَ * سُكَبِيْ أَكِرَا كَدَا * كَدَا
 يَبِيْ بَا شَدُوا بَابُرُونَسَا * سُكَبِيْ شَتَبُوْ * يَبِيْ بَا
 شَدُوا * يَشَغَتِكَنْ رُوا يَبُوبِيْ * سَرُكِ يَسَاوُ لَا بَارِ
 يَبِيْ أَكَاهُوسُو شَرُوا دَشَافُوْ * سَرُكِ يَبَادَ كُرُدَ تَارِ *
 أَكَبِيْ تَرُكُوْ * أَكَكَاهُوسُو * سَرُكِ يَتَنَبِيَسُو إِنَا لَيَبِنْ

¹ Written by Mallam Abda Samada, of Katsena.

مُوجِيَا سُكْبَتِيْ تَايِ سَاتَا * سَرْكِ يَبْتَى مِيدَسَاتَا *
 سُكْبَتِيْ فِي * سَرْكِ يَبْتَى اَنَا هَيْفِي سُكْبَتِيْ شَوْ *
 اَنَا هَيْكِي سُكْبَتِيْ شَوْ * سَرْكِ يَكَاهَاسُ يَيِنَنَكُ *
 يَيِنَسُو سُكْبَتِيْ كُوانَا سُكَعَ مُوجِيَا سُكْبَتِيْدَا * مُوجِيَا
 بَا تَقْتَا سَيْ دَدَرِيْ *

TRANSLITERATION.

tasunia. mujia tai sata ta kawo chik(k)in kogonta ta boiye. shafo da shirwa suka tara tsuntsaye duka suka che abidota. en ba su samota ba kad(d)a su komo gid(d)ajensu. mujia ta samu labari ta boiya; suna bidanta ta shig(g)a chik(k)in kogon iche: ba ta fit(t)a sai da dere: shirwa da shafo suka sami labari mujia na tare da jimina: suka kira jimina suka tambayeta: jimina ta che ba ta da labari sai atambayi kada mujia tana gid(d)ansa: suka che akira kada: kada ya che ba shi zua babu ruansa: suka che shi taf(f)o: ya che ba shi zua: ya shig(g)a chik(k)in rua: ya boiya: sarki ya samu labari ya che akamusu shirwa da shafo: sarki ya bada kurdi tari: akayi terko: akkaamusu: sarki ya tambayesu en(n)a laifin mujia: suka che ta yi sata: sarki ya che mi ta sata: suka che ƙwoi: sarki ya che en(n)a maiƙwoi: suka yi shiu: en(n)a maiƙwoi: suka yi shiriu, sarki ya kamasu ya yenkasu: yayansu suka che koen(n)a suka ga mujia su kas(s)heta: mujia ba ta fit(t)a sai da dere.

TRANSLATION.

The story : the owl committed a theft and carried (what she stole) into her hole and hid (it) : the kite and the hawk collected all the birds, and said let her be sought for and brought : if they do not find her let them not return to their houses : the owl heard the news : and hid herself : they seek her : she entered into the hollow of a tree : she did not come out till the evening : the kite and the hawk heard the news that the owl was with the ostrich : they called the ostrich : they inquired of it : the ostrich said that it had no news : but the crocodile should be asked (lit., there should be asking of the crocodile) (as) the owl was in his house : they said let the crocodile be called : the crocodile said he was not coming, it was no concern of his : they said let him come : he said he would not come : he entered the water : he hid himself : the king heard the news, he said let the hawk and the kite be caught : the king gave much money : a trap was made : they were caught : the king asked, where is the fault of the owl ? They said, she committed a theft : the king said, what did she steal ? They said, an egg : the king said, where is the owner of the egg ? They were silent : (he said again), where is the owner of the egg ? They were silent : the king seized them and killed them : their children said that wherever they saw the owl they would kill it : the owl does not come out except at night.

TRANSLITERATION OF THE EXTRACT FROM HAUSA POEM
FACING TITLE PAGE.

bismi allahi errahmani errahimi sala
allahu ala saydina muhammadin wa álihi wa
sahbihi wa salaman tasliman
haz alkitab alrata limansub

bismi allahi allah suna (ne) na allah da
farawa na ƙaratu kan yi afara aiki
ya allah rabbi ka muna zikri muna ad-
bamu gamu katarta dua muna sallati
ya allah ya khaliķu ya maabudu ya rab-
ya arziki bai bana sarki sarauta
ya allah ka shiriamu kad(d)a mu kurkura
mu yi abinda ba shi kama ba
mu yi sawaba ba wanana da kan ji shi
ba shi kalkade ba
5 zamu fa haddichi ni ba shi kalkade ba
akan majia kalamai kuna zikri kuna ad-
to matamu almajirai (d)ua kuna sal(l)ati
akumaida him(m)a ku ber ta rad(d)a ku
akoi nesa ku ber kai ber hasada da anan-
da kawowa na karia minchi
ku ji choro akoi ran- rana na ƙumya ka
gamu mu da mu ke chik(k)i sai ta
da allah bude
anaboiya anajachik- wata rana akanda-
(k)i anafasada masa ya ka che ba
yi ba

10 atuba haki^{ka} aboki
 aber na karia
 ayi tuba ga allah
 aber tuba mazoro

maituba mazoro ba
 shi ishi kowani
 ba
 akandarmishi baibai
 ajashi da birkidawa

ajashi anadak(k)a hal
 ta yin dorawa azá-
 ba

15 shina kuka shina sha
 shashaki achik(k)i

kuma akankaishi
 (a)kanrataia ga
 rinun azába
 shi ke nan fa daimu
 babu fita dadai ba
 maituba ba shi komo
 ga aiki nai na sabo

ayi tuba ga allah
 aboki aber na karia

20 tuba haki^{ka} aber riki-
 chi na banza
 maisuabo izan ya ki
 tuba ya yi khasára

ku bi allah ku ber bi
 la'inu da shi da
 nafsi

aber rikichi aber sha
 gia da bam da buza
 shi ke tuba kaza tana
 baka (baki) bai sako
 ba
 sai zunubi sai san-
 duna da su da sarka

wuta da wuta ta kan
 wanyi duka babu
 kauche
 chik(k)in machichi
 chik(k)in gamata
 chik(k)in masiba
 azába anatakura ana-
 dandakasa kamal
 kilago

shina tsua shina ta-
 kura kamal kutara

ba mutua bale shido-
 shi shi je shi futa
 kun ji fa mun fadi
 yanda ka nemasa
 ba khilafa

aber koiya na shaitan
 da zashi gid(d)an
 azaba

idan haka yi gobe
 anadubu nadama
 ya rubushi ya kora
 kansa chik(k)in azá-
 ba

kuna azumi da salsa
 kuna zaka da haji

TRANSLATION.

In the name of God, the Compassionate, the Merciful,
 may God bless our lord Mohammed and his
 relations and his friends, and peace be (ratified to them).

This is written for the warning of my relations.

In the name of God, God is the beginning of (my) reading,
 it is the name of God which you must make fast at the
 beginning of (your) work.

O God, my Lord, grant us to obtain our desire, we utter
 invocations, we offer supplications and prayers.
 O God, creator and sustainer of Thy servants, O my Lord,
 who art worshipped and rulest over the kingdom.
 O God, prepare us that we may work successfully, let us
 not fail or do that which is unfitting.

5 We will begin to speak, our preaching is for those who
 listen to our words; let not the man who hears cast
 away (what he hears).

Ye, too, O women, my disciples, do you show diligence;
 invoke the name of God and offer supplications and
 prayers.

There is a far-away (judgment), leave off false dealing, leave
 off whispering, leave off jealousy and tale-bearing.

Be afraid, there is a day of meeting between us and God;
 it is a day of shame, (whatever) you are within shall be
 revealed.

There is hiding, there is crouching, there is wrong-doing,
 on another day he is confused, he is sorry that he did
 not do it.

10 My friend, repent truly and leave off falsehood, leave off
 deceit, leave off drinking *gia* and *bam* and *buza*.

Repent to God, leave off repenting like a wild cat; it
 repents with the fowl in its mouth, it puts it not
 down.

Repentance like that of the wild cat is not enough for any one, he shall indeed have nothing but evil, stripes and chains.

He shall be bound with his hands behind, he shall be dragged and turned over and over, the fire shall include everything, there shall be no getting away from it.

He shall be dragged and beaten till the pain is increased ; in the squeezing, crushing, and great pain.

15 He cries, he gasps for breath in the pain, he is bowed down, he is struck frequently, as a skin (that is beaten).

Again he is taken and tied to a painful stake, he screams, he bends like the kutara tree.

There is indeed for ever no release at all ; much less will death take him away, so that he should go to rest.

He who repents, returns not to his work again ; do you listen, we tell you what you are looking for, there is no variation.

My friend, you must repent to God, you must leave off falsehood, leave off the teaching of Satan, who will go to the house of pain.

20 Repent truly, leave off vain deceit ; if this be done, tomorrow your repentance will be seen.

The evil doer, if he refuses to repent, will suffer misfortune ; he loses (all), he hurries himself to (the place of) pain.

Follow God, cease following the wicked man, leave both him and his desires ; keep the fast, and pray, give tithes, and go on the pilgrimage.

NOTES.*

The first two lines in the MS. are in Arabic.

¹ نى ni, should be نى ne.

da kan yi, which you should make ; i.e. make fast.

² كَتَرْتَا katarta. Katar was a special friend of Mohammed. The ex-

* The nos. attached to these notes refer to the nos. of the lines in the poem.

pression **gamu katarta** denotes to obtain a thing with ease, or to obtain the object of desire, even as Katar obtained his wishes from Mohammed.

³ أَرْزِقُ **arziki**, prosperity, here used as source of prosperity. The ڦ ڪ of the Arabic is usually pronounced in Hausa as though it were written ڦ ڪ. Another reading here is رَازِقُ **raziqun**, i.e. Arabic equivalent for sustainer.

⁴ بَيٰ **bai**, a shortened form of **bayi**, the pl. of **bawa**, slave.

⁵ مَعْبُودٌ **Mawbūd**, Arabic, worshipped.

⁶ صَوَابٌ **موَاب** Arabic, that which is right.

⁷ كُرْكُرَا **kurkura**, for كُسْكُرَا to miss the mark in shooting.

⁸ كَما **kama**, for **kamata**, right, fitting.

⁹ جَيْشٌ **ji shi ba**. The **ba** is superfluous, and should be omitted.

¹⁰ حَدِيثٌ **had(d)ichi**, cf. second form of Arabic حَدِيثٌ to explain.

¹¹ مَاجِيَّةٌ **majia**, another form of مَاجِيَّهٌ **masuji**, listeners.

¹² Lit., give up taking away and bringing back deceitfully, i.e. giving one report to one person and a different one to another. ¹³ كَارِي **karia** should be written فَرِي **karia**.

¹⁴ أَكْيُ نِيَسَا lit., there is far away, i.e. there is another world.

¹⁵ تُورُو ⁸ طُورُو **choro**. The Fulahs who speak Hausa generally use **choro** for

¹⁶ جَائِكِي **ja chik(k)i**, dragging the belly; an expression suggested by the crawling of a snake, often applied to the secret approach of a thief.

¹⁷ يَكْبَيْ **ya ka che**, an idiomatic expression generally used of a man who regrets what he has just done. cf. use of **da na sani**, had I known, p. 55 note. Another reading is **ya ka che da ba yiwo ba**.

¹⁸ غَيَّا نَمْ بُودَا **gia**, **bam**, **buza**, three intoxicating drinks. **gia** is made by soaking guinea corn in water for three days till it begins to sprout. It is then boiled and crushed. **bam** is palm wine obtained by direct incision into the stem of the palm. **buza** is made of salt, honey, and water.

¹⁹ مَذْوُرُو **mazoro**, a wild cat; the repentance of a wild cat is a Hausa synonym for insincerity; with a stolen chicken in its mouth, which it has no intention of giving up, it says, "I repent."

²⁰ حَالْ تَأْيِينٌ **hal ta yin**. For a somewhat similar use of **ta**, cf. grammar, p. 87.

²¹ شِينَا شَا شَاشَاكِي **shina sha shashaki**, the first **sha** should be omitted. **shashaki** is used of the gurgling sound made by a goat when its throat is cut.

²² رِنُو **rinu**, properly an iron fork for toasting meat.

²³ طُوا **tsua**, the noise made by a mouse when caught by a cat.

كُتْرَا kutara, the name of a tree; the rafters made from its wood are heated in the fire in order that they may be bent into shape.

١٨ خِلَافَة khilafa, Arabic, difference, inconsistency; i.e. we tell you what to do, none can tell you anything different.

٢٠ حَكَّا يِي, foṭ haka ka yi.

نَادَمَة nadama, Arabic نَادَمَة repentance, remorse. The meaning is, If you repent to-day, you will not sin again to-morrow, but you will repent what has been done.

٢٢ لَعِنْ لَعِنْ la'inu, Arabic, accursed. Another reading is, لَعْبَ لَعِبَ la'abu, Arabic, playing of games.

A LETTER ADDRESSED TO THE KING OF
ZINDER.

جَعْدِينَ آَيَرِي يَعَيَّدَ سَرِكِنْ زِنْدَرِ يَغِيَشِدِشِ كُومَ
يَغِيَشِدِشِ غَيْسُوا دُبُورِ دُبُورِ يَشِيُّ اللَّهِ يَدَطِي رِسَسَ
يَيَّنَ حَلَكَ يَشِيُّ مُرَ دَوَدَنَدَ كَبِيُّ تَارِي دَمُرُ تَنَدَ
كُوَانَا غُومَ شَبَدُو مُبِيرَكَدُو * يَنَدُو مُنَسُو مُدُو غَرِينَكَ
مُنْزُوكِيَّكَ كَبِرَمُ مُشْعَ كَاسُونَ غَرِينَكَ مُبِيُّ تَنَكَ حَرَّ
شَغْلَلَمُ سُفَارِي بَايَدَنَ دَامُ حَيْ دُو مَكَ * مُبِيُّ
آَبُو دُكَ دَكَبَطَ زَمَنَمُ نَنَ نَكَبِنَيِّ فِتَنَمُ نَنَ نَكَ
نَيِّ * جَعَبَا يَشِيُّ اَنَ كَثِيِّ يَكَمَتَ مُتَاشِي تُو
مُتَاشِي اَنَ كَثِيِّ مُبِيُّ شَغْلَلَمُ حَرَ سُفَارِي تُو مُبِيُّ
سَانَنَ مُغَدِي مَكَ دَيَّوَ . جَعَبَا يَشِيُّ كُومَ كَدَ كَكَرَبِ
آَبَنَدَ آَكَثِيِّ دُكَ آَغَرِيمُ * مُودَيِّ فِتَكِيِّ نَيِّ
مُو بَا مَاسِبَشِ بَا بَيِّ بَلَيِّ مُبِيُّ سَاتَا آَتِكِنَ

كَاسُونْ غَرِنْكَ * مُنْرِكِنَكَ كُومَ كَفَطَ مُتَنَنَكَ
 كَدَ سُتَابِشِمْ تِيَاسَ سَى مَنْسَمْ غُزِرِ سَبَدَ تَغِيرِمْ *
 نَايِكُو مَكَ دَغُورُو الْبِنْ تَارِي دَتَكَرَدَنْ نَنَ اللَّهَ
 شَطَوْنَتَ رَنَكَ * اِيَا كَا يَفَارِي *

TRANSLITERATION.

jagaban aiyari ya gaida sarikin zinder ya gaissheshi kuma ya gaisheshi gaisua dubu dubu ya che allah shi ded(d)i ransa bayan hak(k)a ya che mu da wadanda ke tare da mu tunda kwana goma sha fudu mu ber kano: yanzu muna so mu zo garinka mun rokeka ka bermu mu shig(g)a kasuan garinka mu yi chiniki har shegulgulamu su ƙare baya nan zamu haji zua makka: mu yi abu duka da ka fađ(d)a zamanmu nan naka ne fit(t)anmu nan naka ne. jagaba ya che en ka che ya kamata mu tashi to mu tashi en ka che mu yi shegulgulamu har su ƙare to mu yi saanan mu gode maka dayawa. jagaba ya che kuma kad(d)a ka karbi abinda akache duka agaremu: mu dai fatake ne mu ba masufeshe ba ne bale mu yi sata achik(k)in kasuan garinka mun rokeka kuma ka fađ(d)a mutanenka kad(d)a su tashemu tilas sai mun samu guzuri sabada taf(f)iarmu: na aiko maka da goro alfin tare da takerdan nan: allah shi tsawonta ranka. iyaka ya ƙare.

TRANSLATION.

The guide of the caravan salutes the king of Zinder; he salutes him again, he salutes him with thousands of

salutations. He says, may God prolong his life. After this he says, we and those who are with us left Kano fourteen days ago. Now we wish to come to your town, we beg of you that you allow us to enter the market-place of your town that we may trade until our business is finished: after this we will go forth as pilgrims to Mecca. We will do everything that you tell us; our stay here is in your hands, our going forth hence is in your hands. The guide says, if you say it is necessary for us to arise, well, we will arise; if you say we are to do the business that we have until it is finished, well, we will do it, and will then thank you much. The guide says again, do not believe everything that is said of us. We are indeed traders; we are not brigands, much less do we wish to steal in the market of your town. We beg of you again that you will say to your men that they are not to forcibly disturb us till we have obtained provision for the way in view of our journey. Together with this letter I send two thousand kola-nuts. May God prolong your life. The end. It is finished.

THE COUNTRY WHERE THE SUN RISES.

غَرْنَ شَامُوا

سَرِكَ يَنْدِمِي مُتْمَ وَنَدَ دَيْتَبِي يَغَ اَنَدَ رَانَا
 تَكِبِتُوا * اَنَنَ وَنِ تَلَكَا مَطِيلَشِي يَنُو يَشِي
 دَسَرِكَ ذِي نَتَبِي سَرِكَ يَشِي تُو كَتَبِي * اَكَبِي
 مَسَ غُزِرِ يَتَبِي غِدَا يَدُورَ وَدُوكِنَسَ سُرِدَ يَحُو
 يَبَتَ دَغَغِرِ دَاشِي غُونَنَ اَنَدَ رَانَا تَكِبِتُوا *
 يَتَبِي تَبِيَا حَرِ يَسِمُ وَتَ غَدَا يَوْبِي دُكَ حَرَ
 يَعِسَ غَرِنَ شَامُوا * سَانَدَ يَجِي غَرِنَ شَامُوا اَكُى
 وَتَ شَامُوا دَتَكِنُوا غَدَنَسَ تَكِيَسِي فُوَيِ * سَانَدَ
 يَتَبِي عَرِنَ شَامُونَ تَغَنِشِ * اَشِي شَامُوا
 اَغَرِنَسُ مُتَبِي بِي اَنَ دَاسُدَوَ غَرِنَمُ سُكَنَ دَمَ
 طَنْطَابِي * تَطَوْكِنِشِ تَكِيَشِ غَبِنَ سَرِكَ سُكَغَيِسَ

تَكَيْشِ غَدَا أَكَيِي مَسَ كَلَثِي يَشِي * شَكُوا
 بَيْسَنْسَ بَا سُكُوا سُنْسَنْشِ * يَتَنْبِيَسُ يَشِي كُو
 هَتَنْ نَنْ أَنْ كُكَسَنِي سُكَبِي هُنْسَنْكَ يَنْبِي فَافَا
 كُكَسَنِي سُكَبِي هُنْجِي غَرِنْكُ سُكَبِي مَسَ أَنْ
 دَاهُنَا تَيِي وَطَبِي طُنْطَابِي بَنِي سُكِي دُوَا
 غَرِنْكُ يَشِي شَاهُوا * يَشِي كُبِي شَاهُوا * سُكَبِي
 هُبِي شَاهُوا سُكَبِي كَيْ كُوا آتَارُو أَنْ ذَاكَ *
 يَشِي دَانِي أَنْ غَنُو ائَدَ رَانَا تَكِبِعْتُوا * سُكَبِي
 كَدُو كَسُونَ دَسَابِي كَوْنِي * ادُنَ دَرِي يَيِي
 دَجَجَبْ كَتَبِي كَعْسَكِي غُرِ هَيِدُوبُ * يَشِي
 كَوْبِي كَعَسْ غُرِ هَيِجَأَا * يَجِي يَوْبِي يَعَسْ
 غُرِ بَرِفَتْ كُوغِنْ آزِرَفَا يَدِيَبْ كَطَنْ آزِرَفَا
 يِقْنَسَ حَنْنَ رِيغا يَوْبِي يَتَبِي وُرِ هَيِجَأَا كُوغِنْ
 زِنِرِيَا يَدِيَبْ كَطَنْ يَكْدَسَ حَدْنَ رِيغا يَعْسَكِي
 بَيْنَ غُمْجِ يَوْبِي يَعْسَكِي بَيْنَ بَورِي دَرُومَ دَطَمِيَا
 دُوْغَرْ دَاتَ * يَعِسَ يَطَى يَغْنِي بِغَنِيَا بَيْنَ

طَنْطُو * دَاصُبَا زَكَرَا يَيْنَارَا دَرَانَا دَاتَقْنُو يَكُومَ
 ثَارَا * جَمَوَا كَطَنْ يَسَابَكِي يَنْتَارَا حَرْ سَوْ عَكُو *
 سَانَنْ مِيدَنْ فُوبَا يَدُو يَبْدِي يَشِي رَانَا دَاتَقْنُو
 يَكُومَ بَطَما رَانَ دَاتَقْنُو * آتَارُ يَيْسُكُوَا كَامَنْ يَدُو
 غَرِنْ شَاهِمَوَا رَانَا تَكْبِنَشِي يَدُو دَكَرْ يَسَبَكَ سُكَيِّي
 مَسَ جَنِيَا حَرْ يُورْكِي * وَعِنْدَا سَرِكَنْ طُنْطَابِيِّي
 يَنَدَ فُوَيْ غُدَ طَيَا تُنَدَ أَكَطَرِي دُونِيَا يَيِّي كُوَيْ
 نَنَ كَوْ كَنِسَ يَنْكُونَثِي بَيْ فَذَفَشِي بَا سَيِّ رَنَدَ
 دُونِيَا تَعَارِي * وَنَدَ يَيِّي كِكِيَونْ حَلَى يَشَغَ
 اُنُوا تَاسَ وَنَدَ بَيِّيِّي كِكِيَونْ حَلَى بَا يَزُونَ أَرَانَا
 كُوكُلُوا تَاسَ تَتَبَسَ يَنْعَنِي اُنُونَ وَعِنْدَا بَيِّشَغَ بَا *

TRANSLITERATION.

garin shamuwa.

sariki ya nemi wani mutum wanda zai taf(f)i ya
 ga enda rana ta ke fit(t)owa : ananan wani talaka
 matsiachi ya zo ya che` da sariki ni na taf(f)i :
 sariki ya che to ka taf(f)i : akayi masa guzuri ya
 taf(f)i gid(d)a ya daura wa dokinsa surdi ya hau
 ya fit(t)a dag(g)a gari zashi gunan enda rana ta
 ke fit(t)owa : ya taf(f)i taf(f)ia har ya samu wata

guda: ya wuche duka har ya is(s)a garin shamuwa. saanda ya je garin shamuwa akoi wota shamuwa da ta ke zua gid(d)ansa ta ke yi kwoi: saanda ya taf(f)i garin nan shamuwan nan ta ganshi: ashe shamuwa agarinsu mutane ne en zasu zo garinmu su kan zama tsuntsaye: ta däukeshi ta kaishi gab(b)an sariki suka gaisa ta kaishi gid(d)a akayi masa kalachi ya chi: shi kua bai sansu ba su kua sun sanshi: ya tam-bayesu ya che ku mutanen nan enna kuka sanni? suka che mun sanka: ya che ƙaka kuka sanni? suka che mun je garinku suka che massa en damuna ta yi wad(d)ane tsuntsaye ne su ke zua garinku? ya che shamuwa: ya che ku ne shamuwa? suka che mu ne shamuwa: suka che kai kua ataru enna zaka? ya che zani en gano enda rana ta ke fit(t)owa. suka che ka zo ka kwana da safe ka wuni: idan dere ya yi da jijib ka taf(f)i ka iske guri maidufu. ya che ka wuche ka is(s)a guri maija: ya je ya wuche ya is(s)a guri farifet kogin azurfa ya diba kađđan azurfa ya kunsa hanun riga ya wuche ya taf(f)i wuri maija kogin zinaria ya diba kađđan ya kunsa hanun riga ya iske bab(b)an gumji ya wuche ya iske bab(b)an baure da durumi da tsamia dogua da ita: ya is(s)a ya tsaya ya gani fufunda bab(b)an tsuntsu. da asuba zakara ya yi chara da rana zata fit(t)o ya kuma chara. jimawa kađđan ya sake yin chara har sau uku; saanan maibudun ƙofa ya zo ya bude ya che rana zata fit(t)o ya kuma fad(d)a rana zata fit(t)o. ataru ya yi sukua kamin ya zo garin shamuwa rana ta koneshi ya zo dakir(r) ya sabka suka yi masa jinia har ya warke: fufunda sarikin tsuntsaye yina da ƙwoi guda ƙaia tunda akatsiri dunia ya yi ƙwoi nan ya hau kansa yina kwanchi bai ƙenke(s)he ba sai randa dunia ta ƙare: wanda

ya yi kikiyawan hal(l)i ya shig(g)a en(n)ua tasa
 wanda bai yi kikiyawan hal(l)i ba ya zona arana
 kokolua tasa ta tafas(s)a yina gani en(n)uan fu-
 funda ba ya shig(g)a ba.

TRANSLATION.

The Country of the Storks.

A king sought for a man to go and see where the sun comes out. Presently a poor destitute man came and said to the king, I will go. The king said, well, go. Provision for the journey was prepared for him, he went to his house, he put the saddle on his horse, he mounted, he went forth from the country to go to the place where the sun comes forth. He went on his journey, he spent one month, he passed beyond everything, he came to the country of the storks. When he came to the country of the storks, there was a certain stork who used to go to his own house to lay eggs. When he came to this country, this stork saw him. The storks indeed in their own country are men. When they are about to come to our country they become birds. (The stork) took him and brought him before the king, they saluted; she took him home, breakfast was made ready for him, he ate. He, in fact, did not know them; they knew him, he asked them and said, you men here, where did you know me? They said, we have known you; he said how is it that you know (me)? They said, we go to your country; they said to him, when the wet season occurs what birds are those that come to your country? He said, storks; he said, are you storks? They said, we are storks; they said, you, Ataru, where are you going? He said, I come in order to see where the sun comes out. They said, come and stay the night, when the morning (comes), pass the day, when the evening comes, take your journey very early (till) you arrive at a dark place. He said, pass on, till you reach a red place; he went, he passed on, he came to a very

white place, a silver river, he took a little silver, he folded (it) up (in) his sleeve (lit., the hand of the cloak), he passed on, he went to a red place, to a golden river, he took a little, he folded (it) up (in) his sleeve, he came to a large gutta percha tree, he passed on, he came to a large fig tree, and a durumi tree, and a tamarind tree, which was tall. He arrived he stopped, he saw a large bird, the phoenix: in the early dawn the cock used to crow, when the sun was about to come forth he would crow again: after a little he would crow a third time: then the opener of the door would come and open and say, the sun is coming forth, he would say again, the sun is coming forth: Ataru galloped till he came to the town of the storks: the sun burnt him, he came with difficulty, he dismounted, they waited upon him (till) he was healed: the phoenix is the king of birds, it has (had) one egg since the world began, it laid that egg, it mounted (on it), it sat on it, it has not hatched the egg, (it will not hatch it) till the day on which the world ends: he who is of a good disposition will come under its shadow, he who is not of a good disposition will remain in the sun, his brains will boil, he will see the shadow of the phoenix, he will not enter it.

A DESCRIPTION BY A HAUSA PILGRIM OF THE
CEREMONIES PERFORMED AT MECCA.

سُدُوْ كَسَ غَرَوَا نَيِّمَا سُيِّىَ كَمَنْ يَدَ مُتَنَى
 سُكَنِيَّى سُوْبَتِيَّى كُمَا حَرَ سَوَّ بُكَى * حَكَ سُتَّبُو
 وُرِنْ كَعَبَ سُنَا دُوبَنْ طَاكَ سَمَرَى شَنَمَغَنَا
 دَسُ كَدَنْ سُنَّغَمَ سُرْبَى عَدُوْ سُفَقُو سُتَّبِيَّى وُرِنْ
 طَيَّوَنْ آنَبَ أَبِرَاهِيمَ سُيِّىَ صَلَا سَوَّ بِيُو سُتَّاشِى
 دُكَ سَمَرَى نَنْ شَنَمَغَنَا دَسُ كَدَنْ سُنَّغَمَ سُرْبَى
 عَدُوْ سُتَّبِيَّى طَاكِنْ زُمْزِمَ سُشَا سُيُونَكَا سُبْجِيَ وَجَنْ
 فُوْبَنْ صَفَا كَدَنْ سَنَيِّى كُسَا دَبَانَكْ فُوْبَنْ صَفَا
 سُكُومُو سُلَاشِى دُوطِى سُبَتَ سُطَامِى أَبَاكِنْ
 فُوْبَا سُيِّىَ مَغَنَا سُسَوْكَ سَنَيِّى مَغَنَا سُتَّبِيَّى
 وُرِنْ صَفَا سُحُو بِسَ سُثِّى بِسْمِ اللَّهِ اللَّهِ أَكَبَرَ *
 سُسَوْكَ سُبْجِيَ وُرِنْ غُدُ دُكَ سُيِّىَ غُدُ كَدَنْ

سُطَّاِيَا سُيِّيْ تَقِيَا سُتَّبِيْ وُرِنْ هَرَوْ سَحُوْ بَسْ هَرَوْ
 سُيِّيْ مَغَنَا سُسَوْكَ سُيِّيْ حَكَنَنْ سَوْ بُكَيْ كَانَا
 سُتَّبُوْ سُيِّيْ آسَكْ سُكَاؤْ كُرْدْ مَيَوْ آبَا سَمَارِيْ آكَاوُ
 كُمَا آبَا وَنَدَامْ سَانَنْ سُتَّبِيْ غَدَنْسُ سُتُّوبِيْ
 دَنَبِيْ * اَذَنْ غَرِيْ يَوَأَيِّ سُتَّبِيْ هَنَيْ سُدَنَنْ
 سُتَّبِيْ عَرَفْ سَحُوْ بَسْ تَنَدْ حَنَطِيْ حَرَ رَانَا تَفَاطْ *
 لِيَمَنْ يَبَنِيْ لَبَيِّكْ مُتَبَنِيْ دُكْ سُبَنِيْ لَبَيِّكْ حَرَ
 رَانَا تَيِّيْ ذَابِيْ سَانَنْ دُكْ سُتَّبِيْ هَنَيْ كُوَوَا
 يَدَوْكِيْ دُوْطِيْ بُكَيْ بُكَيْ يَجِيْبِيْ شَيْيَطَنْ *
 سُكُومُو دُكْ غَدَا مُتَبَنِيْ مَاسُكُرْدِ سُسَيْ رَاغَنَا
 وَنْ يَسَيْ طَرِيْ وَنْ طَرِيْ دَحَمَسَنْ وَنْ يَسَيْ
 مِتَّنْ دُكْ حَكَنَنْ ذَاسُسَيْ * آيِنَكَسْ دُكْ تَنَدْ
 سَابِيْ حَرَ لَعَصَرْ آنَدْ بَاوَا آنَكَنْ رَامِ مَاسُشِيْ
 سُنَطَابِ سُنَسُوْيَرَا * غُوبِيْ دَسَابِيْ كُمَا آنَيَنَكَ
 كَمَنْ نَجِيَا * مُتَبَنِيْ سُتَّبِيْ سُجِنَفْ دُوْطِيْ بُكَيْ
 بُكَيْ سُكُومُو غِدَا * غُوبِيْ دَعَابِيْ رَانَا تَعُكْ

سُكُومَ سُجِّيفَ بُكَى سُتَّبَى كُمَا سُجِّيفَ
 نَبِيُّو سُكُومَ نَعُكَ سُجِّيفَ كُمَا سُيُّى آسَكَ سُكَاوُ
 رِيَغا سُسَا وَنَدُو سُسَا فُولَا سُنَّدَ رَوَنَى
 آيَنَكَ رَاغُنَا كَمَنْ نَشِنَكَنْجِيَا دَلَعَسَرَ * رَانَا تَقْطُو
 مُتَنَبِّى دُكَ سُتَّبَى وَدَنَسَ بَسَ دَوَاكَى وَدَنَسَ
 بَسَ حَاكُنَا وَدَنَسَ بَسَ آلَبَدَرَى وَدَنَسَ بَسَ
 رَافِهَا سَوَرَا دُكَ سُنَّتَبَيَا آفَسَ سُنَّتَبَيَا وَرِنَ
 دَأَكِينَكَ اسْمَاعِيلَ سُيُّى آلَدَعَا سُوْبَى دُوا مَكَهَ
 عَسْكَرَاوا دَيَّو سَنَبَعَ مَدَابَ سُشِّغُو مَكَهَ سُسَوكَ *

TRANSLITERATION.

su zo kusa ga rua na yemma su yi kaman
 yedda mutane suke yi su wuche kuma har sau
 bok(k)oi : hak(k)a su taf(f)o wurin ka'aba¹ suna
 duban ڏaki² samrai shina magana da su kad(d)an
 sun gam(m)a su rufe ido su fit(t)o su taf(f)i wurin
 tsayawan annabi ibrahim su yi salla so biu su
 tashi duka samrai nan shina magana da su kad-
 (d)an sun gam(m)a su rufe ido su taf(f)i ڏakin
 zumzum³ su sha su yi wanka su je wojen ڪofan
 safa⁴ kad(d)an sun yi kusa da bakin ڪofan safa su
 komo su lashi dutsi⁵ su fit(t)a su tsaya abakin
 ڪofa su yi magana su sauка suna yi magana su
 taf(f)i wurin safa su hau bis(s)a su che bismi

allahī allāhu akbar. su sauķa su je wurin gudu
 duka su yi gudu kad(d)an su tsaya su yi taf(f)ia
 su taf(f)i wurin marwa⁶ su hau bis(s)a marwa su
 yi magana su sauķa su yi hak(k)anan sau bok(k)oi
 kana su taf(f)o su yi aski su kawo kurdi maiyawa
 aba samari akawo kuma aba wanzami saanan su
 taf(f)i gid(d)ansu su tube zane.

idan gari ya waye su taf(f)i mina⁷ su zamna su
 taf(f)i arafa⁸ su hau bis(s)a tunda hantsi har rana
 ta fadi. liman⁹ ya che lab(b)aik¹⁰ mutane duka
 su che lab(b)aik har rana ta yi zafi saanan duka
 su taf(f)i mina kowa ya ڏauki dutsi bok(k)oi bok-
 (k)oi ya jefi shetan: su komo duka gid(d)a mutane
 masukurdi su sai raguna woni ya sai ڏari woni
 ڏari da hamsin woni ya sai metin duka hak(k)a-
 nan zasu saya: ayenkasu duka tunda safe har
 laasar: anazuba wa achik(k)in rami masuchi suna
 ڏiba suna soiyawa: gobe da safe kuma ayenka
 kaman na jia: mutane su taf(f)i su jefa dutsi
 bok(k)oi bok(k)oi su komo gid(d)a: gobe da safe
 rana ta uku su koma su jefa bok(k)oi bok(k)oi su
 taf(f)i kuma su jefa nabiu su koma naüku su jefa
 kuma su yi aski su kawo riga su sa su sa wando
 su sa fula su nađđa rawani ayenka raguna
 kaman na shekaranjia da laasar: rana ta fuđu
 mutane duka su taf(f)i wad(d)ansu bis(s)a dawaki
 wad(d)ansu bissa jakuna wad(d)ansu bis(s)a alfa-
 darai wad(d)ansu bis(s)a rakuma saura duka suna
 taf(f)ia aķasa suna taf(f)ia wurin da akayenka
 ismaîl¹¹ su yi addua su wuche zua muk(k)a
 askarawa dayawa suna buga madafa su shig(g)o
 mak(k)a su sauķa.

TRANSLATION.

They come near to the water on the west, they do as the
 others do, they pass by seven times: thus they come to

the place of the Kaaba,¹ they behold (the) house,² a young man speaks with them: when they have finished this they close their eyes, they come out, they go to the place where the prophet Abraham stopped, they offer prayer twice, they all rise up, the young man addresses them; when they have finished this they close their eyes, they go to the house of Zemzem,³ they drink, they wash, they go outside the door Safa,⁴ when they come near to the threshold of the door Safa, they come back, they kiss the stone,⁵ they go out of the door, they stop at the threshold of the door, they utter (certain) words, they go down, they utter (more) words, they go to the place of Safa, they mount up on it, they say, in the name of God, God is great. They go down, they go to the place of running, they all run; when they stop they make their journey, they go to the place of Marwa,⁶ they mount up on Marwa, they utter (certain) words, they go down: they do this seven times then they come, they shave, they bring much money, it is given to the young men, more is brought and given to the barber, then they go to their houses, they take off their clothes.

When the day dawns they go to Mina,⁷ they sit down there, they go to Arafa,⁸ they mount up on it, (they stay there) from early morning till sunset. The Liman⁹ says, "labbaik,"¹⁰ they all say "labbaik" till the sun is hot, then they all go to Mina, each takes seven stones, and pelts the evil spirit; they all return home, those who have money buy rams, one buys a hundred, another a hundred and fifty, another two hundred; all will thus buy rams, they are all killed from morning till late in the afternoon; (the flesh) is poured out into a hole, those who eat take it out and roast it.

On the following morning again (rams) are killed as on the previous day; the men go, they throw seven stones each, they return home: on the morning of the third day they go back, they throw seven stones each, they depart

again, they throw them a second time, they go back, a third time they throw them again, they shave, they bring their robes, they put them on, they put on trousers, they put on caps, they make up their turbans; rams are killed as on the day before yesterday in the afternoon.

On the fourth day all the men go away, some on horses, some on donkeys, some on mules, some on camels, all the rest go on foot: they go to the place where Ishmael ¹¹ was killed, they offer prayer, they pass on towards Mecca; many soldiers fire off cannon, they come into Mecca, they sit down there.

NOTES.

¹ **kaaba**.—For explanatory description of the sites visited by the pilgrims to Mecca, cf. “Hausaland,” pp. 199—203. The Kaaba, which is believed to have been originally built by Adam, is regarded by the Mohammedans as the most sacred site in the world.

² i.e. the sacred enclosure forming the Kaaba.

³ **zemzem**, the well believed to have been discovered by Hagar.

⁴ The hill **safa**, to which the door of the mosque called by the same name leads, is about fifty paces distant. Before the time of Mohammed it was revered as the abode of the idol Asaf.

⁵ i.e. the famous black stone built into the outside of the Kaaba. It is supposed to have been originally white and to have become black in consequence of the sins of the pilgrims who have kissed it.

⁶ **Marwa** is another hill not far from Safa. The ground between the two was that traversed by Hagar in search for water. The pilgrim is directed to walk seven times over it with an inquisitive air, now running, now walking, now stopping and looking anxiously back. It is covered with shops at the present day. For reference to Safa and Marwa, cf. Koran ii. 153, “verily S. and M. are of the institutions of God.”

⁷ **mina**, i.e. Wady Mina, the place where Abraham drove the devil away by pelting him with stones. In imitation of his action the pilgrims throw stones at three pillars erected here.

⁸ **arafa**, a hill outside Mecca. It is here that the sermon is preached on the first day of the pilgrimage by a preacher, who is directed to be moved with feeling and compunction. This is prior to the visit to Wady Mina.

⁹ **liman**, from Arabic **امام** *Imam*, or priest.

¹⁰ **labbaik**.—This is the formula of response at the end of the prayers. It comes from the Arabic **لبيك** *labi*, the second form of which means to pronounce the words **لبيك** *labbaika*, “here I am for your service.” For origin of custom, cf. “Religion of Semites,” by Robertson Smith, p. 411.

¹¹ According to Mohammedan tradition, Abraham attempted to offer Ishmael, not Isaac, in sacrifice.

NOTES ON HAUSA PHONOLOGY.

THE following are specimens of the changes which many Arabic words and letters undergo when adopted into Hausa, both in regard to their writing and pronunciation.

The Ar. article appears in Hausa : 1. Unchanged from the Ar. form, e.g. alkali **الْفَسْقِي**, Ar. id., judge; aljenna, **الْجَنَّةُ**, Ar. id., paradise; addini, **أَدِينٌ**, Ar. **دِينٌ**, religion; cf. also addua, annabi, annabanchi. 2. As the letter **l**, e.g. lada **لَادَا**, Ar. **عَادَةٌ**, wages, pay; lokachi **لُوكَشِي**, Ar. **وَقْتٌ**, time; laya **لَيَا**, Ar. **آيَةٌ**, a writing, a charm; lisha **لِيشَا**, Ar. **أَلْعَشَاءُ**, late evening. 3. As the letter **a**, e.g. azuhur = Ar. **الظَّهَرُ**; afternoon. 4. With closer assimilation in the case of words containing **l**, e.g. allewa **أَلْبَوَا**, Ar. **حَلْوَى**, sweetmeats; v. under **ض**.

Some of these Arabic words appear in Hausa both with and without the article, though occasionally with a slight difference of meaning, e.g. aia, ada, amru, alameri. In the same way we employ in English koran and alkoran, kali (as in lemon-kali) and alkali. For modifications of the Arabic article in English similar to those found in Hausa we may note alcohol, which appears in Hausa as kulli (antimony), alkali, almacantar, and almagest. This last, which is used in astronomy to denote Ptolemy's great collection of problems, is a combination of the Arabic article **الْ** and the Greek **μεγίστη** "greatest."

An interesting example of the modification of the Arabic alphabet in a manner closely parallel to what occurs in Hausa is afforded by the history of the Greek ἄμβυξ "goblet"; borrowed by the Arab chemists it appears as أَنْبِيْفَ and أَنْبِكَ ambikun, which, with the Ar. article, is seen in the French alambic, English alembic, while a further reduction of the article gives the English limbeck, Italian lambicco. Illustrations of this assimilation and disappearance of the article may be found in the European languages themselves, thus, English newt = an ewt, an adder = a nadder:¹ English ounce (a lynx), French once, Italian lonza: English manatee (a sea cow), French lamantin.

A reduplicated consonant in Arabic often appears in Hausa as a single consonant followed by an Reduplicated Arabic consonants. thus *kali* قَالِي, to disregard = Ar. *kalla* سَبَّ; *sâbe* سَابِي, to revile = Ar. *sabba* سَبَّ.

Conversely a syllable, originally long, appears in Hausa as one ending in a double consonant; thus *daffa* دَفَّ, to cook = Ar. *fatilla* فَتِلَّا, lamp = Ar. بَيْلَةً.

The Ar. ب b frequently appears in Hausa as f ب, occasionally as m م; thus Ar. *thaubun* ثَوْبٌ becomes H. *tufa* تُوْفَا, a shirt; Ar. *labada* لَبَّادَة, H. *lufudi* لُوْفُدِي, a coat of mail; Ar. *rakubun* رَكُوبٌ, H. *rakumi* رَكُومٌ, camel.

Ar. ث th is regularly pronounced ch in Hausa; thus H. *chabura*, Ar. ثُبُورٌ, trouble; occasionally, however, it appears as t ت or s س; thus Ar. ثَبَّاتٌ thabata, H. ثَبَّاتٌ ثَبَّاتٌ

¹ An interesting parallel to this is seen in modern Ar. itself, comparing لَعْنَى "viper" with the classical Ar. لَعْنَى "the viper."

tabbeta (usually pronounced *tabetta*), to continue; Ar. مِثْفَالٌ, H. *miskal*, a weight.

Ar. ح *hh* sometimes appears in Hausa as *alif l*; sometimes it disappears altogether; thus Ar. رَبَحَ *rabahha*, H. *riba*, unlawful gain.

Ar. خ *kh* is often changed to *h* ح; thus Ar. *khamasa* خَمْسَة, H. *humushi* حُمْشِي, tax; the Ar. *khasratun* خَسْرَة appears in Hausa under the three forms: *hasara* حَسَارَة, *asara* أَسَارَة, and *tasari* تَسَارِي, loss; the Hausa word *labari* لَابَرِي, news, comes from the Ar. *khabarun* خَبَرُون, the article having been first prefixed and then assimilated; cf. also *fas(s)o* فَسُو, chapping, from Ar. *fasikha* فَسِخَة; *foma* بُومَا, pride, from Ar. *fakhuma* فَخْمَة.

Ar. ڏ *dh* or *ds* is pronounced *z* in Hausa; occasionally, however, it appears as H. *ch* ڏ or H. ٻ *ts*; thus Ar. *dsorun* دُورُون, H. *choro* نُورُون or *tsoro* طُورُون, fear; Ar. اذْمَرْ, H. *chuksamara* تَفْعُمَرَا, cheese; the Hausa word اذْنْ if, or when, i.e. the Ar. إِذَا is usually pronounced *idan*; cf. also H. *dira* دِرَا, cubit, from Ar. *dsira'un* ذِرَاعٌ.

Ar. س *s* sometimes changes to Hausa *sh* ش before i; thus Ar. *sunnatun* سُنَّة, H. *shin(n)i* شِنْيَة, knowledge.

Ar. ص *s* may appear in Hausa as *z ڏ*, *z j*, *ts ٻ*, or *j* ج; thus, Ar. *sabba* سَبَّ, H. *zuba* زُبَّ or زُبْ; Ar. *sarihhun* صَرِحَّ, H. *tsari* طَرِي, pure; Ar. *saumun* صَوْمٌ, H. *azumi* أَذْمِي, a fast; Ar. *kasirun* قَسِيرٌ, H. *gajere* غَجِيرٌ, short.

Ar. ض *d* is often written and pronounced in Hausa as *d ڏ*; thus H. *kada* كَدَّا, to judge, from Ar. فَكَى; H. *yerda* يَرَدَّ, to consent, from Ar. رَفَقَ; H. *rubda* رَبَدَّ, to

crawl, from Ar. **رَبَضَ**. In a few instances the **ض** is changed by the Hausas to **ل** 1; thus H. **فُلُولُ** fululu, arrogance, from Ar. **فُضُولٌ**; H. **الْأَلَالِيٌّ**, trouble, from Ar. **أَضَّ**. Sometimes the **ض** is retained in the written Hausa, but is pronounced as 1; thus, **لُفُوا** lullo, purification, from Ar. **وُضُوهٌ**, with article prefixed. As an instance of the variety brought about by the juxtaposition of the **ل** **ج** of the Ar. article and **ض**, cf. in Dict. under **allowa**, **alwal(l)a**, **arwalla**, and **lullo**, all derived from Ar. **وَضَّا**.

Ar. **ب** emphatic **t** is regularly pronounced **ts** in Hausa; e.g. **tsaka** **كَلْكَ**, midst; **tsaya** **طَيِّ**, to stand. Occasionally in borrowed words the proper Arabic pronunciation is retained; thus H. **شَيْطَانٌ** shaitan. An Ar. **ب** sometimes appears in Hausa as **ت**; e.g. H. **tasa** **تَاسَّا**, cup, from Ar. **طَسَّةٌ**; H. **butulshi** **بُتْلَشِيٌّ**, ingratitude, from Ar. **بُطْلُلٌ**. A tendency to pronounce **ب** as **د** may be seen in the substitution of the latter for the former in words borrowed from the Arabic; e.g. H. **sheradi** **شَرَادٍ**, an agreement, from Ar. **شَرَطًا**.

This letter **ب** is generally used by the better-educated Hausas to represent the hard **d** or **dt** sound produced when the tongue touches the edge of the upper teeth; e.g. **بَطَا** **fada**, or **fad(d)a**, a fight; **طَيِّبًا** **daia**, one (cf. pp. 7, 120).

Ar. **ط** weak emphatic **s** appears in Hausa writing (1) unchanged; e.g. A 50 **ظَالِمِيٌّ** (pronounced **tsalimchi**), deceit, from Ar. root **ظَلَمٌ**: (2) as **ط**, with which it is then more or less identified in pronunciation; e.g. H. **tsalimi** **ظَالِمٍ**, also from the Ar. root **ظَلَمٌ**. (3) Hausa forms of the same origin show as well **ذ** **z**; e.g. B 59, E 36, **zulumi** **ذُلِّيٌّ**,

doubt, fear. (4) In the Hausa word *minzeri* مِنْزِرِي, spectacles, from Ar. مِنْظَرٌ, the *z* has become *z* ;. This weakening of the sibilants renders it sometimes difficult or impossible to decide with certainty the exact origin of words derived from Arabic; thus *azurfa* أَزْرَفَةُ, silver, is probably derived from the Ar. root صَرَفَ (as suggested in the Dict.), but it may possibly come from the Ar. طَرَفَ; in either case the initial letter in Hausa represents an attenuated form of the Ar. article.

Ar. *ع ain*. As a general rule, to which, however, there are numerous exceptions, the occurrence of this letter in a Hausa word suggests that it is borrowed from Arabic. Its occurrence in words which have been definitely incorporated into the Hausa language does not affect the pronunciation, and no mark has therefore been used to represent it in transliterating. In words merely borrowed from the Arabic and where the Arabic pronunciation is retained, its presence is marked by ' . The Hausas constantly interchange *ع* and *ا*; thus we have *ido* عِدْوُ and أَدْرُ, eye; *ita* عِنْا and أَنْا, she; *ishe* عِيشِي and أَيْشِي, to reach. In C 22, 23, what was once the Ar. article is spelt with *ع*; thus, *alkaweli* عَلْفَوْلِي, agreement. From the Ar. *allama* عَلَم the Hausas get *halama* حَلَمَ, to mark.

Ar. *ف k* is sometimes represented by the Hausa *g* غ ; thus, H. *gufa* غُرْفَةُ, basket, from Ar. فُجْةٌ ; H. *shirga* شِرْغٌ, to overcharge, from Ar. شَرْفٌ. In the colloquial Arabic spoken in N. Africa and in some parts of Arabia the Ar. *ف* is frequently pronounced as *g*.

Ar. *س h*, the Ar. شَاهِيَّةُ *shahiyatun*, appears in Hausa as *shahu* شَاهُ and *shafo* شَافُو.

HAUSA PHONO-LOGY—
The treatment of the sound **f** in Hausa causes much variation in forms, and is strongly characteristic of the language. Generally speaking, in Europe the **f**-sound is produced by making contact of Labials. the lower lip with the edge of the upper teeth and forcing out the stream of air with audible friction of the passing breath.¹ The Hausas, however, exhibit a tendency to avoid the contact referred to. They simply draw the lips near one to another, producing a "bi-labial" fricative. In consequence of this looser articulation the barrier between this and the other labials is slight, and on the least occasion, say that of a following explosive, a labial stop **p** or **b** is heard instead of **f**. Thus a word which, as we know, had originally our **f**, *tufka* (Ar. طف), to plait, may be correctly pronounced *tupka* or *tubka*; cf. also—

hafshi	hapshi	habshi	to bark
safko	sapko	sabko	to start
tafki	tapki	tabki	a pool
tafshi	tapshi	tabshi	soft

Again the Ar. **بَرَّ**, pl. **بَرَانَ**, mouse, appears in Hausa as **bera**, A 44. Other examples of this fluctuation at the beginning of words are—

falasa	palasa	to revile
fansa	pansa	reward
fasshe	passhe	to break

Further, words which must have come into the language with **h** have sometimes changed this to **f**; e.g. Ar. **شَيْخٌ** **sheik** appears as **shefu**, C 46 note, so Ar. **عُذْجَةٌ** as **huja** or **fuja**, excuse. Finally, an original **f** may be weakened to a

¹ Dwight Whitney, "Life and Growth of Language," p. 64; Max Müller, "Sc. of Lang.," ii. p. 148.

mere breath; e.g. **fira** (cf. Ar. **فِرْيَ**, to trump up falsehood), an untrue story, is also found as **hira**; cf. also—

fuda	huda	to pierce
fuska	huska	face, B 171
fuđu	huđu	four
foro	horo	rebuke

In these cases the true Hausa pronunciation would be best suggested by transliterating the letter **ڻ** as **fh**.

In closed syllables the labial is often entirely vocalized.¹ The labial is then merged into a diphthong or vowel; thus **hafshi**, **haushi**, to bark; **sabtu** (orig. Pers. **safta**), **sotu**, a trust; **shipka**, **shuka**, to sow.

The same slackness of articulation will explain changes exhibited in cases like **zunufi** = **zunubi**, Ar. **ذَنْبٌ**; **hawainya**, Ar. **حَيْنَةٌ**, chameleon; **rakumi**, Ar. **رَكْوَبٌ**, camel; **samako**, Ar. **سَمَّاكٌ**, to start. It was noticed above that **hafshi**, to bark, appears also as **habshi** and **haushi**. Equally complete absorption of an original **b** occurs in Hausa **alura** = **alibra** = Ar. **أَلْبَرَةٌ**, needle.

In a similar way **m** is vocalized in **damre**, **daure**, **dora**, to bind, fasten up; **zamna** and **zona**, to sit down. Hence it is probably correct to refer the H. **hauka**, foolish, mad, to the Ar. **حَفَّ**.

One of the most characteristic phenomena of Hausa Labialism. pronunciation is the tendency to labialize the sounds **k** and **g**. In connection with Indo-European languages its origin is described by Dr. Peile:² "k is the hardest of all consonants to pronounce, and requires the most distinct articulation to keep the sound

¹ Cf. Ar. **كَوْكَبٌ** **kaukab**, for **كَبَّ** **kabkab**.

² "Introd. to Gk. and Lat. Etymology," p. 404.

pure from subsidiary breaths. If we pronounce it lazily without fully opening the mouth, the result is that together with it a slight w-sound is quite unconsciously pronounced, because the position of the tongue is almost exactly the same for k and g as for w, and if the lips be nearly shut an imperfect labial is necessarily produced: the k or g sound is followed by a labial after-sound, a 'halbvocalischer labialer Nachklang,' Corssen calls it, though the sound is a genuine consonant.¹ In the Indo-European languages this labialism has resulted in a change of the k or g into another consonant, e.g. Sanskrit gaus, Gr. *βοῦς*, O.H.G. chuo. In Hausa, however, this labialism is still in an initial stage, and the after-sound causes no actual change in the consonant which it follows. In fact, it is so unfixed that it may be introduced or omitted at will. Thus we may say *koda* or *kwoda*, although ; *komi* or *kwomi*, anything ; *koria* or *kworia*, a gourd ; *takwoshi* or *tarkoshi*, to go lame ; *gonda* or *gwanda*, a pawpaw ; *goza* or *gwaza*, a sweet potato ; *koi* or *kwoi*, an egg. The last example, if the identification with the Ar. *فُرْي* chick, and فَوْيَةِ egg, be right, shows how through force of custom the w is treated as if it were not radical but parasitic, being omitted or rejected at pleasure. In most, though not all, of the above instances, a "rounded" vowel of the o, u, class follows the labialized consonant. This may perhaps have tended to facilitate the labialization, though how far this has been so it is difficult to say. The suggestion derives some support from the fact that in a few words a y sound is at times heard after k or g when followed by "front" vowels (such as those in Eng. bell or bale). Thus we may equally say *ketu* or *kyetu*, a flint ; *kemru* or *kyemru*, a reed ; *kenwa* or *kyanwa*, cat ; *gero* or *gyero*, corn.

¹ For further discussion of this principle, cf. Brugmann, "Comp. Gram. of the Indo-Germanic Languages," i. 417 in Wright's translation; also Max Müller, "Science of Language," ii. 272.

Here the parasitic palatalizing glide imparts to **k** a slightly fricative character of the nature of the Germ. *ach*, or of the Eng. "kyind" for kind, or "gyirl" for girl. There is another **k** in Hausa where the back palatal is a purely explosive **k** found in Arabic words with **ق**, and in some cases with back vowels **o** and **u**. Thus we must distinguish **kura**, hyena, and **ƙura**, dust; **kusa**, near, and **ƙusa**, dust.

The Hausa language possesses the palatal **ch** (as in Eng. **Palatals.** which); e.g. **wonchan**, that; **chiniki**, trade; **chiwo**, sickness; **chocha**, ant; also **sh** (as in Eng. wish); e.g. **ishirin**, twenty; **shiga**, gusset; and in addition their "voiced counterparts" **j** (as in Eng. jungle); e.g. **jawo**, to draw; **jefa**, to throw; and **j** pronounced as Eng. **s** and **z** in leisure and azure; i.e. a kind of **jh**; e.g. **aje**, truly. To these must be added the "glide" **y**, whose affinity with the palatals is exemplified in F 117, where **junwa** = **yunwa**, hunger.

How strong this tendency to palatalism is we may see in the Hausa pronunciation of the Ar. **ت**. That of Arab speakers varies much in different districts. Thus in Tripoli it is heard as **t**; e.g. **beid tnein**, two eggs; while in Egypt¹ it is pronounced either as **t** or **s**, and in Algiers² as **ts**. From whatever quarter Arabic loan-words came into Hausa, the attempt to differentiate **ت** from **ت** gave occasion to its palatalization as **ch**.

The front vowels **e**, **i**, regularly change a preceding **t** into **ch**; e.g. **kotanta** and **kotanchi**, to compare; **mata** and **mache**, a woman; **sata** and **sache**, to steal. This change is most clearly seen in the case of participles; e.g. m. **batache**, f. **batachia**, pl. **batatu**, spoiled; m. **matache**, f. **matachia**, pl. **matatu**, dead. Under the same circumstances **s** becomes **sh**; e.g. **tarsa**, **tarshe**, and

¹ Völlers and Burkitt, "Mod. Egypt. Dialect," p. 8.

² Machuel, "L'Arabe Parlé," pp. 2, 4.

tarshi, to help; **kassa** and **kasshe**, to kill; **hausa** and **bahaushe**, Hausa.

The Hausas, as before remarked, frequently pronounce **l** as **ts**, but the assimilation often leads to palatalization; e.g. **tsaga** or **chaga**, to tear; **tsarki** or **charki**, purity; see Dict. under **chira**, &c. We may add as further examples of fluctuating articulation in connection with palatals: **shikkin** (A 9) = **chikkin**, in; **shariri** = **jariri**, child; **shere** = **jere**, line; **shure** = **jure**, to kick; **sau-rara** = **jurara**, to listen.

Close relations subsist between the trilled **r** and lateral Liquids. 1 semi-vowels.¹ In Hausa, as in many other languages, the one sound readily runs into the other. Thus the change seen in the Fr. **armet**, Eng. helmet, is common in Hausa, cf.—

galgassa	gargassa	hairy
galma	garma	a hoe
halbi	harbi	to shoot
tsalka	tsarki	purity

In open syllables, too, this lisping, like that satirized in the "Wasps" (44) of Aristophanes, may frequently be heard; e.g. **fasala** = **fasara**, to explain. Of the connection between **l** and **n** we have instances in **ladama** = **nadama**, repentance; **limke** = **nimka**, to fold. Compare It. **alma**, contracted from the Lat. **anima**.

In the case of Fr., Germ., It. **t** the point of the tongue is touched to the edge of the upper teeth. We may, however, produce another **t** by pressing the blade of the tongue against the palate, as in English **t**. A similar difference is to be found in Hausa, and we must distinguish **t** from the **ʈ**, energetically articulated with tongue and palate, as in—

ʈsaya	stand
roʈel	pound
dakket	with difficulty

¹ Cf. Dwight Whitney, *ibid.* p. 66; Max Müller, *ibid.* ii. p. 186.

So with the corresponding soft sounds **d** and **đ** in—

da	of old
đa	son
daidai	alike
daiđai	ever

In Latin, **d** sometimes becomes **r** or **l**; e.g. *nemo me* *dacrumis* (= *lacrumis*) *decoret*,¹ *arbiter* = *adbiter*; a similar instance is found in Algerian Arabic in the use of **ي** for **ي**;² this latter is most likely due to the influence of African speech. In Hausa a **d** may change into an **r**; cf. **fada** = **fađ** = **far**, F 190, where its occurrence at the end of the word probably assisted the change. These illustrations suggest the reason why in attempting to pronounce the Ar. palatal **ڏ** the Hausas sometimes substitute for it **l**. In studying Hausa MSS. the reader may occasionally come across an instance where, by a mannerism of the writer, **ڏ** is used instead of **ج** in the spelling of words like **sarki**, king **سَرْكِي** when intended to be pronounced as **salki**.

Of the interchange of **r** and **s** we have as examples—

asna	= arna	heathen
bisne	= birna	to bury
hasbia	= harbia	pigeon

With this may be compared the similar treatment of medial **s** in Latin; e.g. *mures* = *muses*, *mice*.

The Hausa language has been compared to the Italian owing to its preference for ending words with Terminal Vowels, vowels. With a few exceptions, to be referred to later on, the Hausas seem to find a difficulty in pronouncing consonants at the end of words. "The difficulty is one which English speakers can hardly realize, since they allow freely every consonant in their alphabet

¹ Peile, *ibid.* p. 339.

² Machuel, *ibid.* p. 129.

(with the accidental exception of the *zh* sound) at the end of a word, or of a syllable, before another consonant; but the Polynesian dialects, for example, admit no groups of consonants anywhere, and end every word with a vowel; the literary Chinese has no final consonant except a nasal; the Greek none save *v*, *σ*, *ρ* (*n*, *s*, *r*); the Sanskrit allows only about half a dozen, and almost never a group of more than one; the Italian rarely has any final consonant.”¹

The following are illustrations of variation and interchange among the vowel sounds:—

Interchange of vowel sounds. The change from **u** to **i**, whenever it does not arise from mere carelessness, seems to take place through a modification of the **u** to a sound resembling the Fr. **u** or the Germ. **ü**; cf.—

duduge	didigi	heel
fukafuki	fikafike	feather
rufe	rife	to cover
tulli	tilli	heap

The rounding of **a** to **o** is met with; e.g.—

kewaye	kewoye	to go round
tufafi	tufofi	shirts
waje	woje	quarter

An **i** is frequently transformed into an **e** (cf. p. 15 note); e.g.—

dalishi	dalashe	to be blunt
halbi	halbe	to strike
tsiwa	tsewa	insolent

When **s** is followed by the vowels **e** or **i**, the effect is often the palatalizing of the consonant; e.g. **tarsa**, **tarshe**, **tarshi**, to help; **fansa**, **fanshe**, to ransom. So also **t** becomes **ch**; cf. **daidaita**, **daidaiche**, to be or make similar; **mata**, **mache**, woman; **batache**, pl. **batatu**, destroyed.

¹ Dwight Whitney, *ibid.* p. 72.

In the English vulgar pronunciation of "yes" a sort of dull **a** is heard. By the ear alone it is hard to tell whether the vowel be **a** or **e**, as it really lies between them. Such an **a** or **e**, represented in Hausa script by **ɛ**, is found in words such as **beri** بَرِي, to leave; **dere** دَرِي, night; **ferko** فَرْكُو, beginning; **sayes** سَيْسَ, to sell.

The influence of vowels on other vowels when separated from them by consonants is seen in the change Vowel assimilation from Eng. man to men owing to the former presence of an **i** vowel in the plural ending.¹

In the word men the **a** of the singular was never wholly lost, but was modified through anticipation of the **i** of the plural ending. But in Hausa, and in some of the other African languages, this assimilation is carried to a much greater degree. We meet with introduction or substitution due to a feeling for assonance and made in obedience to a harmonic law. This is most clearly seen in the modifications of the preposition **ma**, to, when followed by suffixed pronouns: e.g. **mini** = **mani**; **mumu** = **mamu**; **muku** = **maku**; **musu** = **masu**. Cases like **fitilla** = **fatilla**, a lamp, and **kuruchia** = **kurichia**, a dove, are perhaps illustrations of the same principle; cf. also **muguje** = **maguje**, fugitive.

In connection with liquids a parasitic vowel, generally Parasitic vowel with liquids assimilated to that of the syllable, is often introduced. Parallel cases in other languages are **periculum** = **periculum**, **lucinus** = **λύχνος**.

Examples in Hausa are:—

girbi	giribi	to reap
girma	girima	great
sarki	sariki	king
kurkono	kurukunu	guinea-worm
sulkumi	surukumi	bag
zarmi	zarumi	officer

¹ Dwight Whitney, *ibid.* p. 71.

In a large number of instances where a vowel precedes Doubling and follows a consonant the latter is pronounced of con- with an emphatic stress as if doubled. This sonants. energetic doubling is found in Aramaic and in Hebrew; e.g. Heb. constr. pl. innebhê, grapes. In Hausa we may compare **bakki**, black; **sanni**, to know; **chikka**, to fill; **gidda**, house; **tokkos**, eight; **godda**, to show; **tsukke**, to chew. As before stated, in these cases where the doubling of the consonant is uncertain, or where it is pronounced but not written, the second consonant will be found in the Grammar with a bracket thus—**bak(k)i**.

The number of consonants which can be used at the end of a word in Hausa is extremely limited.

Final con- The very few words which are found ending sonants. in **b** are Arabic; e.g. **magarub**, west; **ajub**, wonderful.

f. The word **jifjif**, morning, B 56, is poetical; **alif**, thousand, is Arabic.

k. The chief and almost only example is **duk**, all, an abbreviated form of **duka**. It is very often employed, and the preservation of the **k** seems helped by the emphasis natural to its meaning; so, too, with **tutuk**, on which see below.

l. A final **l** occurs rarely; e.g. **chisal**, a disease; **ful** and **pul**, very many; **rotel**, a pound, and **halal**, lawful, are Arabic.

m. There are a few instances of final **m**; e.g. **anim**, be sought, B 155, a poetical use; **bam**, palm wine; **bambam**, different; **dabam**, id.; **dankam**, for ever; **dungum**, much. From the Arabic are **haram**, lawful; **kullum**, always.

n. Final **n** is apparently but not really common. It is used as an abbreviated form of **na**, of, as a connective; e.g. **abin mamaki**, a thing of wonder; **chik(k)in gid(d)a**, on the inside of the house. In the case of a proper name no difficulty is felt; e.g. **sudan**; for other instances, cf. **nan**, **kerrin**.

p. **shakup**, light, **kutup** **kutup**, tottering, occur. In the latter case the retention of the final **p** is aided by the repetition.

r. Comparatively rarely used. In most instances where it appears at the end of a word it is a feminine form of the connective **n.** **beri**, to leave, is sometimes contracted to **ber**: cf. also **biar**, five; **dak(k)ir**, with difficulty; **giger**, leg-irons; **id(d)ubar**, a red ass; **wur**, very (red). Words derived from the Arabic are: **akbar**, great; **alhanzir**, boar; **askar**, soldier; **azuhur**, afternoon.

s. This is the most commonly used of the final consonants; examples are: **akass**, down; **akras**, file; **lalas**, hot iron; **tilas**, by force; **tubbas**, certainly. **s** often appears suffixed to primary verbs in order to produce secondary forms; cf.—

ba	bayes	to give
bata	batas	to destroy
saye	sayes	to sell
tuda	tudas	to spill

In many instances such forms have **da** appended to them, the effect being to give to the word a causative meaning, or otherwise to modify its sense (cf. p. 46).

The following words ending in **s** are Arabic: **albaras**, leprosy; **albarus**, gunpowder; **alzibus**, gypsum; **arsas**, a bullet; **buss**, less.

t. The difficulty of pronouncing a word ending with a consonant is nowhere more clearly manifested than in the case of a final **t**. It alternates in this position with final **l**, **n**, and **r**; e.g.—

biar	bial	biat	five
dak(k)ir		dak(k)et	with difficulty
tutur	tutul	tutut	tutuk for ever

So we must explain the connective forms in **r** and **l** of

feminine substantives e.g. **dukiar-ka** (thy goods) or **dukial-ka** = **dukiat-ka** = **dukia-taka**.

The word **farifet**, very white, is probably to be explained in this way as being equivalent to the reduplicated form **farifar** for **farifari**. So also in **far** for **faq** = **faq(d)a**, fight, F 190, the dental is interchanged with the final **r**.

The following are illustrations of the shortening of final vowels and syllables which is sometimes Apocope. found:—

dau and **do** for **dauka**, to take

du for **duka**, all

fau, up, and **hau**, to mount, from **hawa**

lai and **lau**, very (well), from **lafia**

ma, great, for **mainya**, and **ma**, to thee, for **maka**

ra and **ran** for **rana**, day.

The following are instances of words common to Hausa European and European languages, most if not all of words in which have come into Hausa through the Hausa. Arabic.

From *Greek* or *Latin*: **zinaria**, gold, from Grk. *δηνάριον*, Lat. denarius; **kauwera**, a flat place, Grk. *χώρα*; **sabuni**, soap, Grk. *σάπων*; **takarda**, paper, Grk. *χάρτης*.

From *Italian*: **bumbu**, a child carried on the back, probably from It. bambino; **bindiga**, a gun, possibly a corruption of It. Venedigo (see Dict. under **bindiga**); **augulu** or **agulu**, a vulture, from It. aguglia, Lat. aquila; **arah**, cheap, possibly from It. arra, Lat. arrha, earnest money.

From *Spanish*: **liar**, a dollar, apparently an inverted form of rial; **tambari**, a drum, Sp. tambor, in Barbary ^{تَمْبُور}.

From *French*: **kankanchi**, quarrelling, possibly an Arabicized form of cancan, idle gossip; and perhaps **sambazai**, sandal, from Fr. savate.

From *German*: **talashi**, satin; Germ. Atlass, from Ar. **أطلس**.

The word **takas**, a badger, is the Lat. *taxus*, *taxo* (Augustine), It. *tasso*, Germ. *dachs*. **takanda**, sugar cane, is the Ar. **فَدَّة**, Eng. candy. **samfalwa**, a blue bead, is probably the Ar. **صَفِيرٌ**, Eng. sapphire.

The most cursory study of the Hausa Dictionary will serve to show to the Arabic scholar that there are not only numerous words borrowed direct from Arabic, but that there are also a large number of idioms and of methods of word building and construction which must have had a Semitic source unless the hypothesis be adopted that the Hausa language was itself Semitic. This latter hypothesis may some day conceivably be established, but at present the fact that two-thirds of the Hausa vocabulary present no similarity to any Semitic language forms an almost insuperable obstacle to the acceptance of this theory until such time as a careful study of the surrounding languages, and more particularly of the languages which are spoken in and on the borders of the Sahara Desert, e.g. Berber, Tuareg, Songai, &c., may prove either the existence or non-existence of connecting links between Hausa and Arabic or any other Semitic language.¹

The question still remains in regard to the large number of words which have obviously been borrowed or added to the Hausa language from the Arabic as it now exists, from what exact sources did the Hausas obtain the words, so many of which they have incorporated into their language? The answer which we should naturally expect to this question would be, from Arab traders or travellers

¹ For arguments for and against this suggested connection the student may consult Renan, "Histoire des Langues Sémitiques," i. 2, 89; Prof. Wright, "Comp. Gramm. of the Sem. Languages," pp. 33, 34; Dwight Whitney, ib. pp. 248—253; Max Müller, ib. p. 326.

who many years ago may have visited the country and have introduced articles previously unknown, leaving behind not only the articles, but their Arabic names. An examination of the Dictionary will, however, show that that such an answer is altogether incorrect. The majority of the Hausa pronouns, and many other words of everyday use, though obviously derived from Arabic, are extremely unlikely to have been introduced by traders. Several animals which were probably introduced from Arabic-speaking countries do not appear to have Semitic names. Moreover, the Arabic words borrowed or incorporated by the Hausas are not, in most cases, taken from the colloquial, but from the classical Arabic. The camel, for example, which is clearly an animal introduced by Arabs, does not bear the name universal among the Arabs, but is a modification of a word which is sometimes used in classical Arabic for camel; cf. under *rakumi*. A very large proportion of the words borrowed from Arabic and now universally adopted by the Hausas have been borrowed from written as contrasted with spoken Arabic, and not only from the Koran, but from other literary works current among the Arabs. Mohammedanism had very little hold in Hausaland until the beginning of the present century, whereas long before this it is certain that the Hausa language contained many of the words connected with Arabic roots which are now found in it.

It is just conceivable that the introduction of many Semitic words into Hausa and some other West African languages may be traced back as far as the Carthaginian expedition described in the "Periplus" of Hanno. According to Pliny, this was sent out "Carthaginis potentia florente" (500 B.C.?). It consisted of sixty ships with fifty oars each, containing 30,000 men and women colonists. That they reached as far as the Congo seems certain from the description given of gorillas, three skins of which were afterwards hung up in the temple of

Kronos. The modern word "gorilla" is derived from this account.¹

The Persian language, half the vocabulary of which is Arabic,² affords an illustration of how the Moslem carries with him not only his religion but his language; but in this case the Persians have been in contact with Islam for centuries. We can but hope that a careful study of some of the other languages by which Hausa is surrounded may ere long shed further light upon the problem suggested at once by the similarity and dissimilarity of the Hausa and Arabic languages.

¹ On the subject of the circumnavigation of Africa, &c., cf. Herod. ii. 32, 33, iv. 42, 43, with Blakesley's notes; also Pomponius Mela, iii. 90, 94; Pliny, "Nat. Hist." ii. 67, v. 1; Cic. "Tusc." v. 32, 90.

² Cf. Duncan Forbes, "Gr. of the Persian Language," p. 99, vi.

VOCABULARY

HAUSA-ENGLISH.

WORDS explained in the notes attached to the selected readings are not as a rule included in the vocabulary, nor are the less common words contained in the collection of proverbs. For these the student is referred to the Hausa dictionary. * after a word means that the word is not used in colloquial Hausa.

a , at ; cf. p. 52	addua , prayer
a or aa , no	af , oh ! an exclamation of recollection
abakin , in exchange for	agaisheka , hail to you ! from gaishe , to salute
ab(b)ada or hal ab(b)ada , for ever	agaje , to help
abduga , cotton, cotton-plant	aha , so ! an exclamation of satisfaction
abin da , the thing which, which ; cf. abu	ai , really
abinchi , something to eat	aiki , pl. ayuyuka , ayuka , work ; cf. p.
abinsha , something to drink	aiki or yin aiki , to work
abis(s)a , cf. bis(s)a	aiyari , caravan
aboki , pl. abokai , friend	ajere , in line
abu , connective form abin , pl. abubua , thing	akan ,* if
achik(k)e , f. achik(k)a , pl. achik(k)u , full ; cf. also chikake	akan , on, upon ; cf. p. 51
	akass for a kasa , on the ground
	akwia , pl. awaki , she-goat

akwoi or aki, there is, there are	azumi, fast; yin azumi, to fast
alfadari, mule	
algashi, f. algasa, pl. algasu, green	ba . . . ba, not
alif, thousand; alfin, two thousand	ba, to give
aljifu, pocket, small bag	ba, prefix to denote ancestry; cf. p. 62
allah, God	baba, indigo
alura, pl. alurai, needle	bab(b)a, pl. mainya, great
am(m)a, but	babe, locust
amre or aure, to marry, marriage	babu, nothing, without; a contraction of ba abu, not anything
anfani, use; da anfani, useful	bache, to be destroyed or spoilt; cf. p. 47
anjima, a little while; cf. p. 81	bada, to give; cf. p. 46
araha, cheapness; da araha, cheap	ba-haushe, a Hausa native
arbaa, four	bai, a contraction of ba yi or ba ya yi
arbain, forty	baia, cf. baya
arba mia, four hundred	baka, masc., a bow
ariawa, north	baki, pl. bakuna, mouth
aro, a loan; bada aro, to lend	baki daia, together, all at once
arr,* be off!	bak(k)i, f. bak(k)a, pl. babaku, black
arziki, good fortune; cf. also D 3, note	bako, pl. bak(i), stranger
ashe, really, truly	bakontaka or bakonchi, the service done to a stranger; yin bakontaka, to show hospitality
ashirin, or ishirin, twenty	ba-larabe, pl. larabawa, an Arab
assuba, early dawn; cf. p. 83.	bal(l)e, much less
awa,* like as	banda or bamda, besides, apart from, in addition to
awoje, outside (adv. and prep.)	
azurfa, silver	

banza , in vain, worthless	bis(s)a or bis(s)an , on top
bara , f. barania , hired	of
servant	
barantaka , service	bis(s)a , pl. bis(s)ashe ,
barao , f. baraunia , thief	beast
bashi , to give up, to deliver	biu or biyu , two
up to	
bata , to destroy, to spoil, be	boiya , secret
destroyed; cf. p. 47	boiye , to hide
batas , batasda , to destroy	bok(k)oi , seven
bat(t)u , conversation	bude , to open; buđu , to
bat(t)un , with reference to	be open
bature , white man, stranger,	budurua , maid,
Arab; cf. p. 62	buga , to strike; buga
bauchi , bawanchi , or	buga, to strike repeatedly
bauta , slavery	buga bindiga , to shoot
baure , fig-tree	bunsuru , he-goat
bawa , pl. bayi , bai , slave	busa , to blow
baya , the back	bushe , to be dry; cf. p. 41
bayan , behind, beyond; cf.	
p. 52	chan , there, that, those
ber(r)i or ber , to leave,	che , to say
leave alone, to allow; cf.	
p. 42, note	chi , to eat, to take forcible
berichi or berchi , to sleep,	possession of, &c.; cf.
sleep	p. 87
berkono , pepper	chiawa , grass
bi , to follow	chida , to give to eat; cf.
biar , bial , or biat , five	p. 46
bid(d)a , to seek, search for	chik(k)a , to fill, full; chi-
big(g)eri , instead of	chik(k)a , to fill quite full;
bindiga , pl. bindigogi ,	cf. p. 47
gun	chikake , full; cf. p. 71
biri , pl. biraye , birai ,	chik(k)i , the interior
monkey	chik(k)in or achik(k)in , in,
bis(s)a , the top	within; cf. p. 53
	chiniki , trade, bartering;
	yin chiniki , to do busi-
	ness

chinye or **chainye**, to eat up; cf. p. 46

chira or **chara**, to crow

chira or **tsira**, salvation

chirasda, to deliver

chishe, to give to eat; cf. p. 46

chiwo, sickness; **da chiwo**, ill

da, to have, to possess; cf. p. 54

da, and, with, when; cf. p. 54, 55

da . . . da, both . . . and

da, free

da, **dan**, son, native of

dā or **dāa**, of old; **lokachin dā**, in olden time

da, used to denote unfulfilled intention; cf. pp. 33 n., 55

dādai, ever, till now; when followed by negative statement, never

dād(d)a, again

dād(d)e, to prolong, to increase

dādi, sweetness; **jin dadi**, to feel happy; **da dadi**, sweetly

dafari, at first

daf(f)a, to cook; **dafafe**, f. **dafafa**, pl. **dafafu**, cooked

dag(g)a, from; cf. p. 52 ; **dag(g)a chan**, thence; **dag(g)a enna**, whence? **dag(g)a nan**, hence

dai, then

daia, one; **daianku**, one of you; cf. p. 67

daidai, correct, alike

dainye, f. **dainya**, pl. **dain-yoyi**, fresh, raw

daji, bush, scrub, uncultivated forest land; cf. **jeji**

daki, pl. **dakuna**, room

dakir, **daket**, with difficulty

dak(k)a, to beat

dama, better; cf. p. 73

dama, opportunity; cf. p. 88

damuna or **damana**, wet season

dari, hundred

dari, cold

daria, laughter; **yin daria**, to laugh

darmi or **darime**, to bind

dauka, to take, take up

dauri, cf. **darime**

dawa, guinea corn, i.e. a small red millet

dawoiya, to return to a place at a distance

dawooyo, to return here

def(f)i, poison

dere, late evening, night

dia, daughter

diyantaka, diyauchi , freedom	fansa or pansa , reward
dilali, broker; yin dilali, to trade	fara, pl. faruna or farori , locust
dogo, f. dogua , pl. dogaye , tall	farawa, beginning
doiya, yam	fari, f. fara , pl. farufaru ,
doki, pl. dawaki or dawakai , horse	farare , white
domi, why?	fas(s)a, to break, tr.
domin or don, because, because of, in order that	fashe, to break, tr. and intr.
dorina, pl. dorinai , hippopotamus	faskare, to overcome; to be unable to do anything; cf. p. 74
doro, swelling on the back, hump	fawa, to slaughter
dubu, thousand	faye, to abound; cf. p. 74
duchi, pl. duatsu , a stone	fet, very, used as a suffix; cf. p. 72
duka, all, every	fi, to excel, to surpass
dukia, goods	fit(t)a, to go out
dum(m)i, noise	fit(t)o, to come out
dunia, world	fuche, cf. wuche
en, if	fuđu, four
en(n)a, where? koen(n)a, anywhere	fufunda, phœnix
en(n)ua, shade	fula, cap, fez
fa, then, therefore; cf. p. 78	fure, pl. furare or furayi , a flower
fache, much less, however	fushi, flushi , anger
fad(d)a or fad(d)i, to speak, tell	fuska, pl. fuskoki , face
fad(d)a, to fight	futa, to rest; futawa , rest, resting
fádi or fáda, to fall	fut(t)owa, coming out; cf. fit(t)o
falke, pl. fatake , trader	ga, to, for; cf. p. 52
	ga, to see; cf. p. 16 n.
	gab(b)a, the front
	gab(b)an, in front of

gab(b)adaia or gab(b)adai ,	gaya , to tell, explain
together	gera , to prepare, make ready
gab(b)az , east	gid(d)a , pl. gid(d)aje , m., house
gado , pl. gadodi , hog ;	giginia , fan palm
gadania , sow	gina , to build
gado , pl. gadaje , bed	girima , greatness; bada
gáfera , excuse me! par-	girima , to honour; yin
don!	girima , to grow
gaferta , to forgive	giwa , pl. giwaye , elephant
gaida , to salute; cf. p. 81	gobe , to-morrow
gaira , less; cf. p. 66	gode , to thank
gaisa , cf. gaida	godia , thanks; yin godia ,
gaisua , salutation, greet-	to thank
ing	godia , mare
gajere , f. gajera , gajeria ,	goma , pl. gomia , ten; cf.
pl. gajeru , short	p. 66
gaji , tired	gona , pl. gonaki , farm
gajia , weariness; jin gajia ,	goro , kola nut
to feel tired	gouma , better; cf. p. 73
gam(m)a , to complete,	guda , unit; cf. p. 66
finish, join together	gudu , to run, run away
gamma , because of	guga , m., a bucket
gam(m)u , to meet with	gulbi , pl. gulabe , river,
ganga , pl. ganguna , drum	deep ravine
gani , to see; cf. p. 16 n.	gun ,* with; cf. p. 53
gara , gwoma , better; cf.	gurgu , f. gurgua , pl. gu-
p. 73	ragu , lame
gare , to, used with the	gurubin ,* instead of
personal pronoun	gusa , to gush out; gur-
gari , pl. garurua or garu-	gusa , to gush out abun-
ruka , town	dantly; cf. p. 47
garin , on account of	guzuri , provisions for a
gaskia , m., truth; ba gas-	journey
kia , to speak the truth;	gwoma , better; cf. gouma
da gaskia , true, truly	
gata , three days hence	

haife, to beget	his̄ka, air, wind
haifua, birth	hub(b)a, hab(b)a, an ex- clamation expressing as- tonishment or indigna- tion
hainya, pl. hainyoyi, road, path, way ; bata hainya, to lose the way	huđu, cf. fuđu
haji, to go on the pilgrimage	huja, affair, reason
hak(k)a or hak(k)anan, thus, likewise	huska, cf. fuska
hakika, truly	i or ii, yes
hak(k)ori, tooth ; hak(k)o- rin giwa, ivory	idan, if
halbi or harbi, to shoot	ido, pl. idanu, idanduna, eye
hal(l)i, disposition	iko, power
hamza, five	iri, pl. iri iri, irare, kind, tribe ; cf. 62 n.
hamsin, fifty	ishe, to suffice
hankaka, pl. hankaki, a large crow with white breast and white rim round its neck	iske or ishe, to arrive at
hankali, intelligence, care- fulness ; da hankali, sensible	issa, to reach, to be equal to, to be sufficient ; da ya issa, enough
hanna, to prevent, hinder	ita, she ; cf. p. 9
hantsi, two hours after dawn	itache or itche, pl. itatua, a tree ; a branch cut from a tree
hanu, pl. hanua, hand	iya, to be able
har or hal, until	iyaka, boundary, end
har ab(b)ada, for ever	
hario, again	
hasada, jealousy	ja, pl. jajaye, red
haske, pl. haskoki or has- kaikai, light	ja, to drag
hauia, twenty ; cf. p. 67	jagaba, guide
hauri, ivory	jaki, pl. jakuna or jakai, ass
hawa, hawo, hau, to mount	jaraba,* temptation
	jariri, jarili, an infant

je , to go	kai , to carry
jefa , to throw	kaia or kaya , a load
jeji , bush, scrub, uncultivated forest land; cf. daji	kaka or ḳak(ḳ)a , how?
ji , to hear, obey, feel, understand	kaka , pl. kakani , grandfather
jia , yesterday	kaka , harvest season
jibi , the day after tomorrow	kakabra , fat
jijifi , the twilight just before the dawn	kalachi , breakfast, dinner
jima , to wait	ḳalkashi , the underside, below; ḳalkashin , beneath, under
jimawa , a short time	kama , to seize, to catch
jimina , ostrich	kam(m)a , likeness
jini , blood	kam(m)an or kam(m)al , like as
jirigi , pl. jirage , canoe	(ya) kamata , it is necessary
juna , one another; cf. p. 19	kam(m)anda , like as, according as
 	kan , for uses of cf. p. 34
ka , thou, thy; cf. p. 9	kana , before that, until then
kada , a crocodile	kanda , how, the way in which
kada , spindle	kane , younger brother
kad(d)a , lest	kango , pl. kangaye , a ruin
kad(d)ai or kaḍai , once, only, alone	ḳankane , f. ḳankanwa , pl. ḳankana , kanana , small, little
kad(d)an , if, when	kanua , younger sister
kad(d)an , few	ḳara , to increase
kadi , to spin	karami , f. ḳarama , pl. ḳaramu , small, little
ḳaffa or kafa , pl. kafafu , foot; akaffa , on foot	karatu , reading, education
kafo , f. kafa , pl. kafi , blind	karba or karbi , to receive, accept
ḳafo , pl. ḳafoni , horn	
kai , ho! cf. p. 78	
kai , pl. kanua or kawuna , head; for uses of da kai , cf. p. 9	

ƙare, to finish, end (usually intransitive)	ko, either, or, even; also used in asking a question
ƙaria, masc., falsehood; yin ƙaria, to miss fire	koda, although
karifi, strength; da ƙarifi, powerfully	koenna, anywhere
kar(r)e, f. kar(r)ia, pl. kar-nuka, dog	kofa, door
karshe, end	kogo, hole, hollow
ƙasa, pl. ƙasashe, earth, land	koiya, to teach (followed by ma)
ka(s)she, to kill	koiyo, to learn
kasua, market, market-place	kokaka, however
kawo, to bring	kokari, attempt, endeavour
kawowa, bringing	kokolua or ƙolua, skull, brains
kaya or kaia, pl. kaya-yeki, masc., a load, loads	koma, to go back, return
kaza, pl. kaji, fowl, hen	komi or komine, anything, everything; babu komi or ba komi ba, nothing
kaza, such an one; kaza da kaza, so and so	komo, to come back
keau or kiyau, beauty, goodness; da keau, good	konane, f. konania, pl. konanu, burnt
kenkeshe, to hatch	kone, to burn
ketare, to cross	kore, f. koria, pl. kworre,* green
ki, fem., thou; cf. p.	kore, to drive away
ki, to refuse	kororo, a bag of cowries; cf. p. 67
kibia, pl. kibo, arrow	kotanchi, measure or likeness; kotanchin hak(k)a, like this
kifi, pl. kifaye,* fish	kowa, every one, any one, any; babu kowa or ba kowa ba, no one
kilago, skin, cow-hide	kowane or kowanene, a strengthened form of kowa; cf. p. 18
kilga, ƙirga, ƙedaya, to count	
kirin or ker(r)in, very; cf. p. 73	
kiyauta, a present	

koyaushe , at any time, whenever	kwaya , masc., a grain, ear of fruit
koyanzu , now, immedi- ately	kwoi , egg, eggs
ku , you; cf. p. 9	labudda , certainly, no doubt
kua , also	labari , news
küda , pl. küdaje , fly	lafia , healthy; for use in salutations, cf. p. 81
kud(d)u , south	laifi , sin, offence; bada
kuka , cry, lament	laifi , to condemn
kul(l)a , to care for	lalata , to spoil (trans. and intrans.); lalache , to perish; cf. p. 41
kulum , always	lal(l)e , of necessity
kuma , again	lasso , twenty
kumia , shame	lau , very; cf. p. 78
kunche , to loosen	likafa , stirrup
kune , ear	linzami , bridle
kur ,* if; cf. kad(d)an	litafi , writing, book
kurdi or kudi , money, price; cf. wuri	lokachi , time
kus(s)a , near, nearly; kus- sa ga , near to	ma , to; for use of, cf. p. 51
kuturchi or kuturta , leprosy	ma , verbal prefix; cf. p. 20
kuturu , leprous	maaikachi , workman
kwađo , pl. kwađodi or kwađuna , toad, frog	maaike , messenger
kwana , to pass the night; cf. p. 47	mache , pl. mata , woman, female; cf. mata
kwana , pl. kwanaki , day	machichi ,* squeezing
kwanche , to sleep, to lie down; cf. p. 47.	machiji , pl. machijai , snake
kwanta , to lie down	madala , indeed; cf. p. 78
kwara , grain, fruit, kernel	mađauki , handle
kwarai , rightly, properly	madugu , caravan leader
kwarikwassa , travelling ants	mafauchi , butcher

magana, word; **yin magana**, to talk

mai, a prefix; for use of, cf. p. 20

maibarra, beggar

maida, to change; **maida himma**, to take care of

maidaukan kaya, a carrier

maigid(d)a, owner of house

maigirima, one who is great

maigudu, fugitive

maikaya, the owner of a load

maimako or **maimaki**, in exchange for; cf. p. 51

mairoko, beggar

maizini, sharp

makafu, pl. **makafi**, blind

makaranta, school

malam, **mallam**, teacher

mamaki, anything wonderful; **jin mamaki**, to wonder; **yin mamaki**, to make to wonder

mana, then, if you please

manche or **manta**, to forget

manzo, pl. **manzani**, messenger

maras, without, wanting; used as a prefix

mareche, evening; **da mareche**, in the evening

masabki, a lodging place

masaka, weaver

mas(s)a, a small cake

mata, wife; also used as a plural of **mache**

maz(z)a, quickly

metin, **metain**, two hundred

mi, mine, or **minene**, what?

mia, **minya**, hundred

miji, cf. **namiji**

mu, we; cf. p. 9

mugu, f. **mugunia**, pl. **miagu**, bad, evil

mujia, owl

murna, gladness, joy

mutane, cf. **mutum**

mutu, to die

mutua, death

mutum or **mutume**, pl. **mutane**, man

na or **-n**, of; cf. p. 14

-na, my; cf. p. 24

naam, yes; cf. p. 77 n.

nabaia, f. **tabaia**, second, that which comes after

nabi, f. **tabi**, second

nad(d)e, to roll up

nad(d)u, to be rolled up, to roll oneself up

nafari, f. **tafari**, first

nama (masc.), flesh

namiji or **miji**, pl. **maza**, **mazaje**, a male

nan, here; cf. p. 12, this

nan da nan , immediately ;	randa , for rana da
cf. p. 77	rashi , lack ; rashin ƙarifi, weak
nasa , nasu , nata , cf. p. 24	ras(s)a , to lose, to be lost
naüku , f. taüku , third	rataia , to tie, to hang up
nauyi , heaviness ; da nauyi , heavy	rawani , turban
nawa , how much ? how many ?	rawaya , pl. rawayu , yellow
nawa , my ; cf. p. 24	reshi ; cf. rashi
nema , to search for	riga , pl. riguna , tobe, gown, shirt
nemo , to seek and bring	
nesa or nisa , distance ; da nesa or da nisa , far away ; used adjectivally and adverbially	rijia , a well
ni , I ; cf. p. 9	rikichi , deceit
nik(k)a , to grind	rikita , to confuse ; rikiche , to be confused
nuf(f)i , to intend, to purpose, intention	roko , to ask, beg
oho , oho ! it does not concern me	rongomi , a reduction, bet- ter ; cf. pp. 73, 85
rab(b)i , half	rua (masc.), water, rain
rad(d)a , to whisper, whispering	rubutu , writing
rag(g)o , pl. rag(g)age , an idle person	rude , to deceive
rago , pl. raguna , ram	rufe , to shut
ragonchi , idleness	ruga , cattle pen
rai , life ; da rai , alive	
rakumi , pl. rakuma , camel	sa , bull ; f. sania , pl. sha- nu , oxen
rami , a hole, pit	-sa , his ; cf. p. 24
rana , sun, day ; pl. kwanaki , days ; rana tsak-(k)a , midday	saa , time, season, hour
	saanan , then
	saanda , when, the time when
	saba , to be accustomed
	sab(b)ada or sab(b)oda , on account of, in exchange for

sabka or sapka , to unload, to alight	sarka , pl. sarkuna or sarkoki , chain
sabo , f. sabua , pl. sabui , sababi , new	sarmayi , pl. samari , a youth
safe , early morning ; da safe , in the morning	sar(r)ai , exactly, rightly
saafia , a fem. form of the preceding	sasafe , very early in the morning
sai , quite, only, except, until, but ; cf. pp. 35, 53, 81	sasaka , to carpenter
saiya , to buy ; cf. p. 47	sata , theft
saiyar , saiyes , saida ; to sell	sau , used with numerals thus : sau daia , once ; sau biu , twice
saka , to weave	saura , rest, remainder
salla , prayer	sayes or sayesda , to sell
sam(m)a , pl. sam(m)a or samania , the heavens	sayi or saida , to buy
samri , sauri , quickness ; da samri , quickly	seb(b)aïn , seventy
samu , to find, to obtain	sha , to drink ; cf. p. 88
sanda , pl. sanduna , stick	shafo , a kite
sania , cow ; cf. sa	shag(g)eli or shuggeli , pl. shugulgula , business
san(n)i , or sani , to know	shamu , pl. shamuwa , stork
sansanchi , to understand well	shanu , oxen ; cf. sa
sansan(n)i , camp	shashi , half
sanu , hail ! cf. p. 80	shekara , pl. shekaru , year
sanu , slowly, gently	shekaranjia , the day before yesterday
sapka , to unload, put down, alight	shi , he ; cf. p. 9 ; shi ke
saraunia , queen	nan , there is, it is so
sarauta , kingdom	shid(d)a , six
sare , to cut	shig(g)a , to enter, go in
sariki or sarki , pl. sarakai or sarakuna , king, headman	shig(g)o , to enter, come in
	shiri , preparation
	shirwa or shirua , a hawk
	shiu or shiriu , silence
	shudi , f. shudia , pl. shudodi , blue

sittin, sixty
so, to like, love, wish, be
 willing
soki, to pierce
su, they ; cf. p. 9
sua, pl. **suanene**, who ?
 which ? what ?
suabo or **swabo**, evil ; yin
suabo, to revile
sukua, galloping
suna, name
surdi, pl. **suradi**, **surada**,
surduna, **surdodi**, saddle

ta, she ; cf. p. 9
-ta, her ; cf. p. 24
ta, used idiomatically ; cf. p.
 87
taba, to touch ; cf. pp. 89,
 113 n.
taberma (masc.), a mat
tada, to raise up
tafassashe, f. **tafassashia**,
 pl. **tafassashu**, boiling
tafassa, to boil, tr. ; **tafas-**
su, intr. ; cf. p. 41
taf(f)i, to go ; **taf(f)i da**,
 to take away ; **taf(f)ia**,
 going, journey
taf(f)o, to come ; **taf(f)o-**
wa, coming
tagua, pl. **taguai**, female
 camel
taka, thy ; cf. p. 24
takalmi, pl. **takalma**, shoe,
 sandal

takarkari, pack ox
taki (fem.), your ; cf. p. 24
takobi, pl. **takoba** or **ta-**
kuba, sword
talaka, a poor man
tauchi, poverty
tal(l)atin, thirty
tamaha, to think, suppose
tamanin, eighty
tambaya, to ask
tamkar, like as
tara, nine
tara, to collect ; **tatara**, to
 heap up ; cf. pp. 46, 47
taras, **tarda**, **tarasda**, to
 overtake, to come up
 with ; cf. p. 46
tare, together ; **tare da**, to-
 gether with
tari, to meet, to go to meet,
 to put together with
taro, pl. **tarori**, multitude,
 abundance
taru, pl. **taruna**, net
taru, to assemble
tashi, to rise up, start
tasunia, story, tale
tataka, to tread down
tausaye, pity, sorrow
tilas, by force
tir, alas !
tissain, ninety
to, well ! all right !
tok(k)os, eight
toron giwa, a male ele-
 phant

toyaye, f. **toyayia**, pl. **to-yaya**, baked

tsađa, or **tsada**, dearness ; **da tsada**, dear, expensive

tsaga, to tear ; **tsatsaga**, to tear in pieces ; cf. p. 47

tsak(k)a or **tsak(k)ani**, the midst

tsak(k)an or **tsak(k)anin**, in the midst of, between ; cf. p. 51

tsamani, to think, suppose

tsawo, length ; **da tsawo**, long, tall

tsaya, to remain, to stand still, to be finished

tsofo, f. **tsofua**, pl. **tsoffi**, **tsofafi**, old

tsofo, an old man ; **tsofua**, an old woman

tsoro, fear ; **jin tsoro**, to be afraid

tsuntsua (or **zunzua**), pl. **tsuntsaye**, bird

tuba, to repent

tubali, a mud brick

tube, to take off

tufa, pl. **tufofi**, shirt, clothes

tukuna, (not) yet

tukunia, pitcher

tumkia, pl. **tumaki**, sheep

tun or **tunda**, as far as, while as yet, until, since, before ; cf. p. 52

tundadewa, long since

tuni, **tuntuni**,* long ago

tunyaushe, how long ?

turanchi, the Arab language

ture, pl. **turawa**, a white man, a foreigner

turumi, a mortar

uba, pl. **ubane**, father

uku, three

uwa, mother

wa, to, cf. p. 52

wa or **wane**, m., who ? which ? what ? cf. p. 13

wa, elder brother

wache, f. who ? which ? what ?

wad(d)a, how, the way in which ; cf. p. 77

wai, alas !

wando, pl. **wanduna**, trou-sers

wanke, to wash, clean ; for use of **wanko** cf. p. 45

wata, month ; **watan jia**, last month ; **watan gobe**, next month

watakila, perhaps

waye, to 'dawn ; **gari ya waye**, the day dawns

wiya, **wuya**, difficulty.

wochan, cf. **wonchan**

wodanga, cf. **wonga**

wod(d)anan, cf. **wonan**

wofi, emptiness, worthlessness ; cf. p. 71

wogga, cf. wonga	ya, he, cf. p. 9
wohal(l)a, trouble	ya, elder sister
woje, outside ; cf. awoje	ya, oh !
wol(l)ata, about 10 a.m.	yad(d)a, how, the way in
wonan, pl. wod(d)anan,	which
this near by ; cf. p. 12	yaka, come !
wonchan, f. wōchan, pl.	yaki, war
wod(d)anan, that over	yanzu, now
there	yarinia, girl
wonda, f. wađđa or wod-	yaro, pl. yara, boy
da, pl. wod(d)anda, who?	yau, yo, to-day
which? babu wonda, no	yaushe, when?
one	yawo, a walk ; yin yawo,
wonga, f. wog(g)a, pl.	to go for a walk
wod(d)anga, this near by	yenka, to cut, slaughter
woni or wani, f. wota or	(used of animals)
wata, pl. wod(d)ansu,	yerda, will, consent ; v., to
wonsu or wosu, some	consent, remit
one, some, a certain person	yesda, to throw away
or thing ; cf. p. 18	yi, to do, to make ; for
worigi, play ; yin worigi,	idiomatic uses, cf. pp. 73,
to play	86 ; for use of yiuwa, cf.
worike, to heal, to be	p. 46
healed	yunwa, pronounced yung-
wotika, letter	wa, hunger ; da yunwa
wuche, to pass by	hungry
wuni, to pass the night	
wur, very, cf. p. 72	za, for uses of, cf. p. 32
wuri, pl. wurare, place ;	zaba, zabi, to choose
da wuri, early	zabua, pl. zabi, guinea-fowl
wurin, at the place of, with,	zafi, heat
in place of, cf. p. 53	zaka, to come
wuri, pl. kurdi, cowry shell	zakára, cock
wuta, fire	zaki, pl. zakoki, lion
wuya, wiya, difficulty ; da	zakka, Ar., the alms enjoined
wuya, difficult.	by the Koran

zambar , thousand	zua , prep. towards ; cf.
zamna , to rest, sit down, to reside, rest, intermission	p. 53
zanche , conversation	zuba , to pour out, be poured out; for zubas ,
zangu , a hundred cowries; cf. p. 67	zubasda , cf. p. 46
zan(n)i , pl. zanua , a piece of cloth	zubda , to pour or upset
zar(r)e , thread	zuchia , heart
zo , to come	zuma , zumua , masc., honey
zona , cf. zamna	zungo , halting place for the night
zua , coming ; zua or ya	zunufi , sin, evil
	zunzua , a bird ; cf. tsun- tsua

ENGLISH-HAUSA.

NOTE.—When more than one rendering is given for an English word, it is not suggested that the words given are synonymous. For their exact meaning reference must be made to the Hausa Dictionary.

able, to be, iya	alone, kađ(d)ai
above, bis(s)a, abis(s)a	also, kua
accept, to, karba	always, kulum, koyaushe
accomplish, to, kare, chik(k)a	amidst, tsak(k)an, tsak-
accustomed, to be, saba	(k)anin
advantage, anfani	and, da , cf. p. 55
afraid, to be, jin tsoro	anger, fushi (pronounced <i>fhushi</i>)
after, baya, baya ga	angry, to be, yin fushi, da
afternoon, azuhur, laasar, cf. p. 83	fushi
afterwards, bayan hak(k)a, bayanan	ankle, idon ƙafa
again, kuma, hario	anoint, shafe
agree, to, yin, baki ɗaia, yin daidai	another, woni, woni kuma
aid, to, tsaya	answer, amsa , to answer, yin amsa
air, hiska	ant, gara, kwarikwas(s)a
alas, wai	any, kowa kowane
alight, to, sabka, shid(d)o	anyhow, koƙaka
alike, duka ɗaia, daidai	anything, komi
alive, da rai	anywhere, koenna
all, duka	approach, to, yin kus(s)a
alligator, kada , pl. kadodi	Arab, ba-laraba , pl. lara-
allow, beri, ber	bawa ; the Arabic lan- guage, turanchi

arise, tashi	better, mafifichi dag(g)a ;
arouse, tada	cf. p. 73 <i>sq.</i>
arrow, kibia , pl. kibo	between, tsak(k)anin
as, kamma , kammandा	bind, to, đamrē , đarime
ass, jaki	bird, tsuntsua
at, a ; cf. pp. 50, 57	birth, haifua
attempt, to, yin ƙokari	bitch, kar(r)ia
await, to, jira	bite, to chizo
awake, to, falka , farka	bitter, doachi , tsami
axe, gâtari	black, baƙ(k)i
back, baya	blind, kafo , b. person, ma-kafo
bad, mugu , pl. miagu	blow, to, busa
bag, je(k)k)a , kankandi	blue, shudi
banana, ayaba	body, jiki
bank, rafi	boiling, tafassashe ; cf. p. 41
basin, kasko (made of clay), akoshi (made of wood)	bow, baka
basket, samfo , kwando	boy, yarō , samrai , pl. sa-mari
be, to, ne , ke , che ; cf. p. 10	break, to, fas(s)a
beast, bis(s)a , naman daji (wild)	bridle, linzami
beat, to, buga , dak(k)a	bring, to, kawo
beautiful, da keau	broad, fađi , maifadi
because, don , domi ; cf. p. 50	brother, đan-uwa ; elder b., wa ; younger b., kane
before, gab(b)a , gab(b)a ga	bucket, guga
beget, to, haifi	build, to, gina , kaf(f)a
beggar, maibarra , mai-roko	bull, sa
begin, to, fara , beginning, farawa	burn, to, kone
behind, bayan , dag(g)a baya ; cf. p. 52	bury, to, bisne , bizne
besides, bamda	business, shag(g)eli ; it is not your business, babu ruanka
	but, amma
	butter, main shanu
	buy, to, saiya ; cf. p. 47

calabash, kworia , kumbu	crocodile, kada
camel, rakümi , f. tagua	cure, to, worike
camp, zungo , sansan	curse, to, zagi
(n)i	cut, to, yenke , sare
canoe, jirigi	
cap, tagia , fula	dark, dufu
capsize, to, jirikiche	date, dabino
caravan, aiyari	daughter, dia
care, to c. for, yin kul(l)a	dawn, assuba ; cf. p. 83
carrier, maiðaukan kaya ;	day, rana , kwana
cf. p. 25	dead, matache , mutu
carry, to, kai , kawo	dear, da tsada (or tsada)
catch, to, kama	death, mutua
certainly, da gaskia , ashe	debt, bashi
chain, sarka	deceit, wayo , mantua , munafuchi
change, to, sake	decrease, to, reg(g)i , rag(g)u
character, hal(l)i	deep, zurufi
cheap, araha , da araha	delay, dað(d)ewa
cheating, rikichi	deny, to, yin musu , ki
chief, sariki , bab(b)a	depart, to, rabu , fit(t)a
choose, to, zaba	despise, to, rena
clean, to, gerta , yin sarai	destroy, to, bata
close, to, rufe	die, to, mutu
cloth, a piece of, zan(n)e	difficult, da wiya
cock, zakara	dig, to, tona , gina
cold, dari	disease, chiwuta
collect, to, tara	dismount, sabka , shid(d)o
come, to, zo , taf(f)o	distant, da nesa
consent, to, yerda	do, to, yi
converse, to, yin bat(t)u , yin magana , yin zanche	doctor, maimagani
cook, to, daffa	dog, kar(r)e , f. kar(r)ia
cough, tari	donkey, jaki
count, to, kedaya , kilga	door, kofo
country, ķasa	draw, to, ja , jawo
cow, sania	drink, to, sha

drive, to, kore	evil, mugu , f. mugunia , pl. miagu
drum, kid(d)i , ganga	except, sai , saiqai
dry, kekashe	excuse, to, gafera
dry-season, rani ; cf. p. 84	explain, to, waye , bayenna
dust, kura	eye, ido , pl. idanu
each, kowa , kowane ; cf. p. 18	face, fuska
ear, kune , pl. kunua	fall, to, fadi
early, dawuri ; very early, sasafe , da wuriwuri	falsehood, karia
earth, the, dunia ; soil, kasa	far, nesa , nisa
east, gab(b)as ; cf. p. 84	farm, gona
eat, to, chi	father, uba
egg, kwoi	fear, tsoro ; to f., jin tsoro
eight, tok(k)os	feast, buki
eighty, tamanin	feel, to, ji
elephant, toron giwa	female, mache
eleven, goma sha ɗaia	fever, mas(s)asara , zaz- (z)abi
end, makari	few, kad(d)an
endeavour, to, yin kokari	fifteen, goma sha biar
enemy, abokin gaba , ma- kiyi	fifty, hamsin
enough, it is, ya issa , ya koshi	fight, to, fad(d)a
enter, shig(g)a	fill, to, chik(k)a
equal, daidai ; to make equal, daidaita	find, to, samu
escort, rakia	finger, yasa
evening, mareche ; cf. p. 83	finish, to, kare , gam(m)a
ever, e.g. have you ever done so? ka taba yin hak(k)a	fire, wuta
every, kowa , kowane ; cf. p. 18	first, naferko , nafari
everything, duka komi	fish, kifi
	five, biar , bial
	flesh, nama
	fly, kuda , pl. kudashe
	follow, to, bi
	food, abinchi
	foot, kafa

force, karifi ; by f., tilas	half, shashi , rab(b)i
forest, daji	hand, hanu
forget, to, manchi	hang, rataya , rataia
forty, arbaïn	harvest, kaka
four, fuđu	hatchet, fantaria , gátari
fourteen, goma sha fuđu	hate, to, ki
fowl, kaza , pl. kaji	he, ya , shi ; cf. p. 9
freedom, diyanchi	head, kai
friend, aboki	health, lafia
frighten, bada tsoro	hear, to, ji
from, dag(g)a	heart, zuchia
full, chikake ; cf. p. 71	heat, zafi
gain, riba	heathen, kafiri , pl. kafir-awa , arna
gift, keauta	heaven, sam(m)a
girl, yarinia	help, taya
give, to, ba , bada , bashi ; cf. p. 46	hence, dag(g)anan
go, to, taf(f)i , je	her, - ta , - nta ; cf. pp. 23, 24
goat, akwia ; he goat, bun- suru	here, nan , wurin nan
God, allah	hide, to, boiye
gold, zinaria	hinder, to, hanna
good, nagari , f. tagari	hippopotamus, dorina
goods, dukia	his, - sa , - nsa ; cf. pp. 23, 24
grandfather, kaka	hold, to, rik(k)e
grass, chiawa	honey, zumua
grave, kusheya	horse, doki , f. godia
great, bab(b)a , da girima	hot, da zafi ; hot water, ruan dimi
grind, to (e.g. corn), nik(k)a	hour, cf. p. 83
ground, kasa	house, gid(d)a
grow, yin girima	how, kaka
guide, jagaba	how long, tunyaushe ?
guinea-corn, dawa	hundred, dari , mia
guinea-fowl, zabua	hunger, yun(g)wa
gun, bindiga	husband, miji
	hyæna , kura

I, ni, na ; cf. p. 9	lie down, to, kwanta
idle, rago	life, rai
if, en, kad(d)an , idan	light, haske ; to l. a fire, has(s)a wuta , fura wuta
ill, maichiwo ; cf. p. 87	like, kam(m)a , tamka
in, chik(k)in	lion, zaki
increase, to, kara	little, karami , kad(d)an , kankani
instead of, abakin , mai-	lizard, kadangari , gusa
mako ; cf. p. 51	locust, fara
ivory, hak(k)orin giwa , haurin giwa	long, da tsawo , dogo
join, to, gam(m)a	loose, to, kunche
journey, taf(f)ia	love, to, so
joy, murna	make, to, yi
keep, to, rik(k)e	male, namiji , miji
kill, to, ka(s)she	man, mutum , mutume ; pl. mutane
king, sariki	many, dayawa
kingdom, sarauta	mare, godia
know, to, san(n)i	meaning, maana
kola-nut, goro	meet, to, iske , gam(m)u da
lamb, dan tumkia	messenger, manzo
land, kasa	midday, rana tsak(k)a p. 83
large, bab(b)a	milk, nono
laugh, to, yin daria	money, kurdi ; cf. p. 62
lead, dalma	monkey, biri
leader of caravan, madugu	month, wata
learn, to, koiyo	moon, wata
leave, to, ber , beri	morning, safe , safia ; cf. p. 83
left hand, hanun , hag(g)um	mother, uwa
leg, kafa	mount, to, hawa , hau
lend, to, bada aro	much, dayawa
leper, kuturu	my, - na , f. - ta ; cf. pp. 23, 24
leprosy, kuturta	
lest, kad(d)a	

name, suna	outside, woje, dag(g)a
narrow, maikunchi	woje; cf. pp. 50, 53
near, kus(s)a	over, bis(s)a, abis(s)a
neck, wuya, wiya	ox, sa, takarkari
needle, alura	
net, taru	palm tree, tukurua, giginia
never, dađai (when combined with negative particle)	palm-wine, bam
new, sabo	pardon, to, gáfera
news, labári	part, rab(b)i
night, dere; cf. p. 83	pass, to, wuche, shudi
nine, tara	patience, hanķuri
nineteen, goma sha tara	perhaps, wotakila
ninety, tissaïn	pig, gado
no, aa	pity, tausaye
noise, dum(m)i	place, wuri; to place, sa
none, ba kowa, babu	play, worigi
wonda	please, to, gumshe; it
poor, talaka	pleases me, ya gumsheni
north, ariawa	pot, tukunia, kasko
nose, hanchi	pour, to, zuba
not, ba . . . ba	power, iko, karifi
nothing, babu, babu komi,	pray, to, yin salla, yin
ba komi ba	addua
now, yanzu	prefer, to, fisо, fis(s)o; cf.
obtain, to, samu	p. 73
old, tsofo	preparation, shiri
once, sau daia	present, a, abin gaisuwa,
one, daia	kiyauta, keauta
only, kad(d)ai	prevent, to, hanna
open, to, buđe	price, kurdi
or, ko	pull, to, ja
other, woni; cf. p. 19	push, to, tunkuda
our, -mu, namu; cf. pp. 23,	put, to, sa, aje
	queen, saraunia

question, to, tambaya	say, to, che , fad(d)a
quickly, da sauri , maz(z)a	second, nabiu , f. tabiu
maz(z)a	seed, iri
	seek, to, nema , bid(d)a
rain, rua	sell, to, sayes , sayesda ;
rainy-season, damana ; cf.	cf. p. 47
p. 84	send, to, aiko , aiki
raise, to, tada	separate, to, rab(b)a
ram, rago	servant, bara
read, to, yin karatu	seven, bok(k)oi
receive, to, samu, karba	sew, to, đumke
red, ja	shade, en(n)ua
refuse, to, ki	shame, kumia
relation, dengi	she, ta , ita ; cf. p. 9
remainder, saura	sheep, tumkia
repent, to, tuba	shoot, to, halbi , buga bini-
rest, to, futa	diga
return hither, to, komo, da-	short, gajiri
woiyo	show, to, nuna , goda
return thither, to, koma da-	shut, to, rufe
woiya	sin, zunufi , laifi
rice, shinkafa	sing, to, yin waka
right-hand, dama	sister, elder, ya ; younger,
ring, zobe	kanua
rise, to tashi	sit, to, zamna
rob, to, sache, yin sata	six, shid(d)a
room, ḍaki	sky, sam(m)a
run, to, gudu	slave, bawa ; pl. bayi
	slavery, bauchi , bauta , ba-
	wanchi
sack, jik(k)a, taiki, buhu	sleep, to, yin berichi
saddle, surdi	slowly, sanu sanu
salt, gishiri	small, karami ; cf. p. 71
salute, to, gaida, gaishe ;	snake, machiji
cf. p. 81	so, hak(k)a , hak(k)anan
satisfied, to be, koshi	soldier, đan yakì
save, to, cheche	

some, woni . . . woni ,	there, chan , wurin chan
wosu , wod(d)ansu ; cf. p. 19	therefore, don wonan , domin hak(k)a
sometimes, woni yayi ,	thief , barao , maisata
woni lokachi	thing, abu , pl. abubua ; cf. p. 12
son, da	think, to, tamaha , zet(t)o
south, kud(d)u	thirst, kishirua
speak, to, yin magana , fad(d)a	thirty, tal(l)atin
spider, giz(z)o	this, wonan , - nga , wonga , nan ; cf. p. 12
spin, to, kadi	thou, ka , f. ki
stand, to, tsaya	thousand, dubu , zambar , alif ; cf. p. 65
steal, to, sache , yin sata	throw, to, jefa , yesda
stone, duchi ; pl. duatsu	thus, hak(k)a , hak(k)anan
stranger, bako	time, lokachi
strike, to, buga	to, ga , gare , zua ; cf. pp. 50-53
sun, rana	tobe , riga
sun-rise, gari ya waye ; cf. p. 83	together, tare , gab(b)adaia
sunset, faduar rana	to-morrow, gobe
surpass, to, fi , faye	too, kua
sweep, to, share	tooth, hak(k)ori
sweet, da zaki , da dadì	touch, to, tab(b)a
sword, takobi	town, birni , gari
take, to dauka , karba	trader, falke , maichiniki , dan kasua
tall, dogo	tree, itache
teach, to, koiya	trouble, wohal(l)a
tell, to, fad(d)a	true, da gaskia
ten, goma	truly, ashe
thank, to, gode	try, to, yin kokari
that, chan , wonchan	twelve, goma sha biu
theft, sata	twenty, asherin , ishirin , hauia , lasso ; cf. p. 67
then, saanan	
thence, dag(g)a chan	

twice, sau biu	why, domi
two, biu	wide, fadi
	wife, mata
understand, to, ji	wind, hiska, iska
unless, sai, saidai	wish, to, so
until, har, hal	with, da, tare da
upset, to, jirikiche	without, babu, bamda, maras ; to be w., tabi
us, mu	woman, mache
use, anfani	wonder, to, jin mamaki
	wood, itache, itche
wait, to, jira	word, magana
walk, to, yin yawo	work, aiki
war, yaki	world, dunia
wash, to, wanke	write, to, yin rubutu
water, rua	wrong, laifi
well, rijia	
west, yamma	yam, doiya
what? mi, mine, minene ; cf. p. 13	year, shekara ; last year, bara ; next year, bad(d)i ; this year, ban(n)a
when? yaushe	
whence? dag(g) enna	yellow, rawaiya
where, enna	yes, i, hak(k)anan, shi ke
which, wonda, da, abinda	nan
while, tunda, tun	yesterday, jia ; the day be- fore yesterday, sheka- ranjia
whisper, rad(d)a	
white, fari, farifet	you, ku
who? wa, wanene ; cf. p. 13	youth, samrai ; pl. sar- mayi
who, wonda ; cf. p. 13	

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